

Signs of the Times

Eternal Life by Faith

1 John 5:9-13, A.R.V.

If we receive the witness of men,
The witness of God is greater:
For the witness of God is this,
That He hath borne witness
concerning His Son.
He that believeth on the Son of God
hath the witness in him:
He that believeth not God
hath made Him a liar;
Because he hath not believed
in the witness
That God hath borne concerning
His Son. . . .
He that hath the Son hath the life;
He that hath not the Son of God
hath not the life.
These things have I written unto you,
That ye may know that ye have
eternal life,
Even unto you that believe
on the name of the Son of God.



"IF YE WILL INQUIRE, INQUIRE YE."

This Inquirers' Department is conducted for the purpose of helping those who are studying the Bible. The answers are oftentimes only suggestive. They are never to be considered infallible, only as they agree with the infallible Word. The writer who may answer them does not consider that his opinion is infallible. He will simply give the best that he has, and plead with the inquirer to search the Word. Such questions only will be answered as, to the editors, seem to minister to the good of the readers and to the mission of the paper. We can not answer repeatedly in the same volume questions upon the same scripture. The name and address must accompany question, not for publication, but as an evidence of good faith, and that answer may be made by letter if deemed advisable. No letters are answered which do not contain the name of the writer. It is well always to enclose stamp for reply.

3655—The First Step Downward

Was not Christ's first step downward to lift up the fallen race to take upon Himself the nature of angels? C. B. C.

So it seems to us; and the texts cited by our correspondent show that Christ was indeed called an "Angel." Ex. 3:2, 4, 6; 23:23; 32:34; 33:2; 1 Thess. 4:16. Connect with Ex. 33:14; Isa. 63:9; and Acts 7:38.

The steps in the humiliation of our Lord are set forth in Phil. 2:6-8. Of course in the very beginning Christ gave Himself in purpose, gave Himself just as fully as could be given, and the various steps which He took subsequently were only the carrying out of that first great, holy purpose. "Who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself [the great purpose], taking the form of a servant [becoming an angel], being made in the likeness of men [the next step]; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross [the final step]." That God's angels are truly servants, see Rev. 19:10, and elsewhere. Also "Questions and Answers," page 19.

3656—The Ark and the Temple

Was the ark in the temple when Jesus was here on earth? A. K.

No, it was not. There was missing from Herod's temple the ark, and some other things. The candlestick was there, and the table of showbread. These are shown on the arch of Titus in Rome, among the trophies of his triumph over Jerusalem. We are told in 2 Maccabees 2 (a book of the Apocrypha), verses 4-8, that when the temple was destroyed Jeremiah, as he was commanded of God, took the tabernacle and the ark and went forth into the mountain where Moses went up and beheld the heritage of God, found there a chamber in the rock, and there deposited the ark and the altar of incense. Some of them who went with him sought to find it, but could not, and Jeremiah reproved them, and told them that it should not be again known until God gather the people again together, and mercy come.

3657—From One Sabbath to Another, Isa. 66:23

In this text it says, "From one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." But others tell us, from Rev. 21:23 and 22:5, that there is no night there; and therefore Isaiah has no reference to the Sabbath, but one eternal rest. Please explain. T. W. F.

First of all, Isa. 66:23 could not have reference to one great eternal rest, because it would be absurd to speak of "from one eternal rest to another," for an eternal rest does not provide any successive eternal rests. Then, too, that Sabbath is indicated, is also shown by the connection, "from one new moon," which would also stand for one month—from one month to another, and from one Sabbath to another; or from month to month and week to week; and the great day of the week then as now will be the Sabbath. Now what it means in Rev. 21:23 and 22:5 is not that there shall not be a succession of day and night, or that day shall not follow day,—that is not the thought at all. The implied contrast is with other cities of this world. Cities of this world have walls and gates, or did in those days, and those gates were shut by night to keep out robbers and marauders and hostile armies, who would come in under the darkness of night. That will not be the case in that New Jerusalem. God's glory will be so great in that city that there shall be no night there, no darkness under which robbers can hide or the lawless can devise or plan destruction. It will be all light, and nothing more than this is implied. It is also spoken regarding the city itself, and not the new earth. When God's children come up from all parts of the earth, where there is a difference between day and night, as indicated by Isa. 30:26, the Sabbath will be observed there just as truly as it can be here, only with perfect holiness to the Lord. The light of the moon shall fall upon that earth, but it will be like the light of the sun now; but the light of the sun in the new earth will be sevenfold what it is now. And yet when they come up there in the very presence of God, His glory will be so great that "the moon shall be confounded, and the sun ashamed; for Jehovah of Hosts will reign in Mount Zion, and in Jerusalem; and before His elders shall be glory." Isa. 24:23. There are some parts of our cities at the present time which on some occasions are

as light as the day, when under the tremendous effulgence of a number of arc lights; but it does not take away the night, nor change the succession of days; nor will God's ineffable glory, far surpassing anything artificial, or even in the natural world, take away from the earth its succession of days or months, or its Sabbath.

3658—Character and Phrenology

Can a person's traits of character be correctly given by applying the rules given by phrenologists and physiognomists? And if what these "ists" say is true, is it not then easier for some persons to lead honorable, yea, Christian lives than it is for some others? and as we have not shaped ourselves, can it then be just of God to require similar obedience and faithfulness of every person? Is it not much harder for some to get saved than it is for others?

All of this might be measurably true if man were to be saved by his own works, or by his own power. But this we know is not the case. Every soul, if saved at all, must be saved through the grace and power of God, "for there is none other name under heaven given among men, whereby we must be saved," save that of Jesus. Only by His sacrifice are we counted just. Only by the power of His Word are our characters made acceptable. "For all have sinned, and come short of the glory of God." Now some are more perverse than others. Some have been taught that which is right from their very infancy. But the mere teaching will not save them. The whole secret of harmonizing this condition of things set forth by our correspondent is given in the text, "Where sin abounded, grace did much more abound." "For by grace are ye saved through faith; and that [that is, that saving] not of yourselves; it is the gift of God." Rom. 5:20; Eph. 2:8. God bestows the riches of His grace abundantly, but "in all wisdom and prudence." Eph. 1:7, 8. Therefore what matters it whether we are great sinners or little sinners, whether we have formed an ugly character or are novices in sinning? God's grace is sufficient. The sin may be crimson and scarlet; the grace will wash it away and transform the character. "Ye must be born from above," are the words of our Saviour. "If any man be in Christ, he is a new creature [a new creation]," are the words of St. Paul. And when God makes the new creation, He makes it—it matters not whether the soul is saturated with sin, or whether he may be called a "little sinner." Peter's wife's mother may not have been very sick of a fever when Jesus touched her, but the fever left her. The leper was sick and corrupt all through and through when Jesus touched him, but immediately his leprosy was cleansed.

It depends on our simple faith in grasping His almighty promise, "not of ourselves," "lest any man should boast." And the truth of all this is demonstrated again and again in Christian life. How often do we see the worst sort of sinners come to the Lord Jesus Christ, and from that time on live lives of faithfulness commended by all their neighbors and friends; while on the other hand, here is one who half prides himself in his goodness and benevolence of character, who has never known the depths of sin, and yet professes Christ, but leads a halting, stumbling life all through. The one saw his need, and grasped Christ for it all. The other only seemed to see that half of him needed a Saviour. The whole secret of Christianity lies in our absolute and utter need, and that Christ meets all that need. And that is more than all phrenology, or physiognomy, or any other psychic science can do for us. At the very best, they make very lame and inadequate diagnoses. The Bible gives us one that is thoro and full, and with it, also, the remedy.

3659—Circumcision of Timothy

Why did Paul circumcise Timothy, if circumcision is not binding, or essential? J. A. P.

He did it simply to relieve the prejudices of the Jews, or some Jewish Christians who still thought that some of the old ceremonies were essential. Acts 16:3 tells us the reason why he did it: "He took and circumcised him because of the Jews that were in those parts: for they all knew that his father was a Greek." Many times, of course, Paul preached to the Jews in their own synagogues, and taught in the temple. He did not want Timothy hindered from his work in teaching; but as none but circumcised persons could take part in these meetings, the rite was performed upon Timothy so that he would not be hindered in his ministry. The rite of itself was nothing, as the apostle teaches in Gal. 5:6

and 6:15 and elsewhere. Circumcision was nothing, and uncircumcision was nothing, so far as salvation was concerned, but it did help Timothy in his work among the Jews and for the Jews, and injured no one. For instance, if a man should labor among a people who wore three-cornered hats, and had prejudice against those who wore round ones, it certainly would be expedient and proper for him to wear a three-cornered hat also. It would mean nothing to him in any way, and it would take away their prejudice until he could teach them better things. There are some things that are utterly non-essential; and to Christians the rite of circumcision was one.

3660—A Set Time

Has God a set time for Christ's second advent, or is it hastened or delayed according to how soon the Gospel is preached to all the inhabitants of the earth? A. K.

God has an appointed time for the judgment to begin. This seems quite clear from Eccl. 3:17 and Acts 17:31. And the prophecy also seems very clear that this judgment began in 1844 in the courts of heaven. But nowhere has He told us that there is a definite time set when our Lord shall come. Of course He who is infinite in His knowledge knows when that time will be, knows how His people may delay it by their unbelief, or hasten it by their zeal, as indicated by the margin of 2 Peter 3:12. God knew of course that Israel would fail of meeting all that He desired that they should be when they left Egypt and entered Canaan. He would have given them eternal life and blessed rest even then, but they would not have it. So would He have saved the Jewish nation and made them heralds to all the other peoples, but they would not. It would therefore seem reasonable that God's children in these closing days could be much more earnest, and hasten the work of the Master by so doing.

3661—Time of Trouble

Does not the Bible teach that there is to be a severe time of trouble just previous to the second coming of Christ? A Subscriber.

It certainly does. It is taught very clearly in Dan. 12:1 that when our Lord shall leave His mediatorial seat and stand up to reign, "the great Prince who standeth for the children of thy people," "there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." This, without question, seems to be the time of the pouring out of the plagues, more fully detailed in Revelation 16.

3662—Location of This Earth

Will this earth renewed occupy the locality that the north star now does? F. F. G.

We do not know. God is the true King of the North. We know only this,—that when it is renewed, it will be the most glorious place in all God's universe. This is clearly taught in Revelation 21 and 22. "The throne of God and of the Lamb shall be in it." The glorious city, the New Jerusalem, will be the capital thereof, a city in which God's glory shall be so bright that sun and moon shall be ashamed. Isa. 24:23.



Schedule for Week Ending February 17, 1912

	February 11	Exodus 16, 17
Sunday	11	18-20
Monday	12	21-23
Tuesday	13	24, 25
Wednesday	14	26, 27
Thursday	15	28
Friday	16	Psalm 18
Sabbath	17	

This week's journey is a very interesting one. We begin with the children of Israel in the Wilderness of Sin; the miraculous feeding of them with the bread from heaven; the clear pointing out, by the weekly threefold miracle, of the sacredness of God's Sabbath. We pass on with them to Mount Sinai, where God's holy law is spoken from heaven, past the reception of that law written on tables of stone by Moses, and on to the building of the sanctuary which was to form their center of worship.

The week's reading closes with the wonderful psalm expressive of glorious victory, the 18th.

Singles of the Times

"Even as we have been approved of God to be entrusted with the Gospel, so we speak; not as pleasing men, but God, who proveth our hearts."

For Terms, See Page 15
Volume 39, Number 6

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Go Work To-Day in My Vineyard

By Mrs. E. G. White

Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. Phil. 2:12-15.

For in Jesus Christ neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Gal. 5:6.



N our efforts for salvation, we are accountable only to God. Forgiveness for our sins is possible only because of the atoning sacrifice of Jesus. He died for us; and this has linked us to God in continual dependence. Those who desire forgiveness

and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Rev. 22:16, 17.

But the fact that we receive forgiveness through the grace of Jesus Christ, does not free us from taking a part in the struggle for immortal life. There are many false teachers in the world to-day who teach that belief alone is necessary for salvation. These grow in popularity because they please the people. False doctrines are received in the place of truth. A spurious faith is shown instead of the faith that works by love and purifies the soul.

When mind and heart are yielded in perfect obedience to God, we feel a repentance that needeth not to be repented of. The stubborn heart is subdued. The change of which Christ told Nicodemus when He said, "Ye must be born again," is wrought in us. But we can learn this lesson from God only. It is not enough that the outward conduct is reformed, while sin is cherished and indulged in the heart. The change must commence in the heart, and work outward.

The repentance of those who truly seek forgiveness will lead them to work for Christ. It will be a living, working, transforming grace. Those who feel this repentance will reveal it in their lives. Every power of mind and soul and body will be brought into obedience to Christ. The sincerity of their prayers will be proved by their endeavors to serve God. This change,



CHRIST HEALING THE SICK

Benjamin West

"Tender, compassionate, ever considerate for others, He represented the character of God, and was ever engaged in service for Him. And as Jesus was in human flesh, so God means His followers to be."

must present their prayers to God, trusting in the merits of Jesus Christ, the only Mediator between God and man. Their confessions must not be given through any human channel, as priest or pope; they must be presented to God, who has given Jesus as a sacrifice for the sins of the world. And if we confess our sins in humility and contrition, we receive full forgiveness. "I Jesus have sent Mine angel to testify unto you these things in the churches. I am the root

The Workings of the Spirit

But heaven's first law is obedience in all things. By creation and by redemption we are God's property, and we are to submit to the working of His Holy Spirit, cooperating with it, but not attempting to work it ourselves. Under its guidance we are made contrite in heart. Our souls are not lifted up in vanity, but are humbled before God.

from unrighteousness to righteousness, is wrought by coöperation with God.

Life Eternal

"This is life eternal," said Christ, in His prayer to His Father, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." But we can not gain a knowledge of God and of Jesus Christ if we neglect to study the Scriptures. The mind is God's purchased possession.

This gift is to be appreciated by us, and used as a treasure-house, in which to store the knowledge of God. We need to do much thinking as we work for God. The psalmist says, "I thought on my ways, and turned my feet unto Thy testimonies." God would have us store our minds with the principles of His holy Word, that we may know "what saith the Lord." He would have us train our minds to wrestle with difficulties, taxing them to remember Scripture until remembering is no longer an impossibility, until the Word of God is to us a harmonious whole. If the mind is habitually given difficult tasks, it acquires efficiency and power.

Train your mind to search the Scriptures. In this way you can gain a knowledge of God, and work out your own salvation. Fill it with divine truth. It will then be in perfect harmony with the heart, which, cleansed from all selfishness and moral defilement, rejoices to render homage to the law of God.

The Tender, Compassionate Teacher

"I must work the works of Him that sent Me, while it is day," said Christ; "the night cometh, when no man can work." This is the example Christ has left us to follow. He was the Majesty of Heaven, the King of Glory, yet He came to this earth, and went about doing good. He was the greatest teacher the world ever knew. Tender, compassionate, ever considerate for others, He represented the character of God, and was ever engaged in service for Him. And as Jesus was in human flesh, so God means His followers to be.

"We are laborers together with God," declares Paul, writing by the inspiration of the Holy Spirit. In the struggle against evil, we must put every muscle to the stretch, exercising every God-given qualification for the right, in order that we may resist temptation and advance step by step in the Christian life. Saved in indolence, in inactivity, we can never be. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into that kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted to take part in it. Those who enter there must be loyal and faithful servants of God, yoking up with Christ, working His works, overcoming as He overcame, wrestling day after day with hereditary and cultivated tendencies to wrong, which must be oft crucified. They must be "laborers together with God," unwearied in prayer, their minds constantly turned heavenward for the assistance of the Holy Spirit, using at the same time every means that God has provided for their help.

If you would work as Christ worked, if you would overcome as He overcame, go straight to Him for help needed to subdue the inclinations of the carnal mind and the passions of the natural heart. Resist every sinful indulgence, every inclination to gratify wrong desires, remembering that Christ is all and in all, and that He is able to do "exceeding abundantly above all that we ask or think."

Earnest Workers Needed

As agents for Jesus we are to work for Him. Why then are so many acting as did Meroz,—doing nothing,—while those sitting in darkness receive no light, no help from the children of God? How much do such idlers resemble the angel who is represented as flying in the midst of heaven, proclaiming the commandments of God and the

faith of Jesus? To these idlers in the market-place, Christ is saying, "Go work to-day in My vineyard." Angels who minister to those who shall be heirs of salvation are saying to every one: There is work for you to do. "Go, stand and speak . . . to the people all the words of this life." If those addressed would heed this injunction, diffusing the knowledge which they have, and presenting Christ as the only Mediator, the Lord would prepare their way before them.

In Unison with Christ

The hearts of those who work with Christ must throb in unison with the heart of Christ. They must be wholly consecrated to His service, ready to do His bidding, to go wherever His providence leads them, to speak the words He gives them to speak. As they do this work, their spiritual faculties are awakened and energized. Knowing that they are in harmony with God, they feel joyous and happy. Under the guidance of the Holy Spirit they obtain an experience that is invaluable to them. Their intellectual and moral powers attain their highest development; for grace is given in answer to the demand.

The Testimony of Jesus

By George W. Reaser

V—Infallible Proof that God's Word Is True

The Bible Has Rivals



HE true people of God in the earth are decidedly in the minority. The multitudes are on the opposite side—on the side of unbelief in God and in divine revelation.

There is one Book, above all others in the world, which rightly claims the reverent attention of mankind. That Book is the Bible. But the Bible, dealing in part with the supernatural and with "things unseen as yet," as does no other book, needs the strongest possible witnessing in its behalf, to convince reasoning beings of its truthfulness; or better, it must itself supply the basis for intelligent faith in its claims. It assumes to be the Word of God, a miraculous production; as it is written, "Holy men of God spake as they were moved by the Holy Ghost."

It has rivals, but it alone has the proper credentials to entitle it to the supreme respect of mankind. Among its rivals are the following so-called sacred volumes: the Koran of Mohammed, which has, in round numbers, 177,000,000 believers; the teachings of Buddha, with perhaps 148,000,000 followers; the oracles of Confucius, whose disciples reach approximately 256,000,000 souls; the self-styled sacred writings of Brahma, whose devotees may reach the total of 190,000,000. Then the followers of Krishna, the Parsees, the Tibetans, and lastly the Mormons, have each their "inspired" writings.

All or nearly all of the leaders of these cults have given good moral codes to mankind, and from this fact the skeptic often challenges the faith of the Christian in the Bible.

Not all men recognize the moral codes and rules of life set forth in the Bible, as superior to those contained in rival volumes.

As God said to Moses, so He says to us, "Go forward." We are to give to others the unsearchable riches of Christ, working in faith, and realizing our responsibility as God's human agents, to whom He has given this work. In God's service we shall meet with obstacles and difficulties. But these must not be allowed to discourage us. Events belong to God, and His servants will meet with difficulties and opposition; for these are His chosen methods of discipline, and His appointed conditions of sure progress and success. In spite of trials, do your God-given work in sincerity and faith, that your character may be formed after the divine pattern. "Behold, I come quickly," said Christ; "and My reward is with Me, to give every man according as his work shall be." He will render to all according to their deeds. "To them who by patient continuance in well-doing seek for glory and honor and immortality," He will render eternal life; "but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath. . . . But glory, honor, and peace, to every man that worketh good."

In fact, all men in all times have had the witness of conscience that it was wrong to lie, to steal, to commit adultery, and to kill; and these and other moral duties have been embodied in the so-called sacred volumes, many of them hoary with age, which are rivals to the Bible.

Miracles Alone Not Sufficient Basis for Faith

Doubtless every false system of religion which has been developed in the history of the world has undertaken to establish by miracles its claims to being the true. The Tibetans assert the most astounding miracles that ever startled the mind of man. It is written in the Bible that before time closes, some great deceptive system will work the crowning miracle of apparently bringing down fire from heaven, in order to prove its claims to being approved of God; but the real intent of this climax of Satan's miracles will be to deceive. Rev. 13:13.

Then, too, there is a rising tide of infidelity seething and boiling in the colleges and universities of civilization, and overflowing into the lives of professional men, graduates of these seats of learning.

Confronting all of this, how shall the Bible and Christianity lift their heads, confidently, fearlessly, intelligently, and not only meet their rivals, but also stem the tide of skepticism so destructive to faith in God and in the Christ? Shall we undertake to work counter miracles which will overshadow all others? No. There is an efficient weapon provided to meet all opposition to God and His truth.

Jehovah's Challenge

There is one way in which the Bible gives undeniable proof that it is the Word of the living God, and that is by "the testimony of Jesus, which is the spirit of prophecy." This manner of witnessing is an attribute of divinity that Satan and his agents can not steal. It belongs alone to the eye of the Godhead to penetrate the future, and put

its events on record in the Bible for the benefit of mankind, for the corroboration of God's Word, and for bringing to utter confusion all who oppose God's eternal truth. Notice the Lord's challenge to His opponents. He says: "Produce your cause." "Bring forth your strong reasons." "Let them bring them forth, and show us what shall happen;" let them "declare us things for to come." "Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them." Isa. 41: 21, 22; 42: 9. Considering the importance of this gift in the church, it is no marvel that Peter placed its value as confirming God's truth, even above the faculties of eyesight and hearing. He recognized that Satan can perform certain miracles, and even counterfeit the miracles of Heaven, in order to deceive. Therefore, to provide evidence which, if heeded, would place the individual members of the church of God beyond the possibility of deception, the apostle first assures us that it was the "Spirit of Christ" that spoke through the prophets (1 Peter 1: 11), and then that, *more certain than any human faculty*, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." 2 Peter 1: 16-21.

Fulfilled Prophecy a Sufficient Basis for Faith

The mightiest recourse, the most effective weapon, which Heaven has placed in the hands of Christians to meet and to overthrow effectually all error, whether it be in the form of false religion or infidelity, is "the testimony of Jesus," "the spirit of prophecy." No false religion, much less skepticism, has dared to hazard its claims, its very existence, upon prophecy. Prophecy fulfilled without collusion of the parties thereto, is an unanswerable argument. That all-seeing eye that can, undimmed by time and distance, penetrate the future, and outline events centuries in advance, write history before its events occur, is a sure indication of divine power and wisdom; and the fulfilling of the events foretold is a sure vindication of the claims of the Bible and of Christianity. Such is "the testimony of Jesus," "the spirit of prophecy."

It is this "gift," this witnessing, therefore, that places the religion of Jesus Christ upon a foundation of Gibraltar strength, so that it can not be successfully besieged or overthrown by the assaults of any rival religion or of the allied forces of skepticism.

If the Bible were false, we could afford to dispense with it; but if true, we can ill afford to ignore it, for it deals with such tremendous issues as eternal life, the second death; life, despair; a home with an atmosphere of perfect love, or to be cast out into outer darkness. It deals with the existence of God, the Messiahship of Christ, the origin of all things, the destiny of all, the plan of salvation, the history of our race, the love of God. It is the one beacon light, flashing from the shores of eternity to guide the way-worn traveler to an eternal haven of rest; and prophecy or prophetic promise spans the gulf between time and eternity, between this present life and the life beyond, and gives us a sure hope of a better, happier world than this.

The one thing above all others that is obscure to mankind, and the one thing above all others that men desire to penetrate, is *the future*. The foreknowledge that can

penetrate the future, and fashion "all things after the counsel of His own will," surely is divine; and how impressive it is that Jesus has chosen His attribute of penetrating the future, as the overwhelming method of convincing the world of the fact that there is a God who rules over all, and whose word is verity and truth! This marvelous gift of penetrating the future is denominated by inspiration "the spirit of prophecy."

There is no other than infinite wisdom that can foretell future events as to time, place, and manner of fulfilment, and in the matter of naming characters in advance that are to take part in their fulfilment.

That all-seeing eye, undimmed by the distant view of future ages, no matter how remote, that can penetrate the future and outline events centuries in advance of their fulfilment, surely is divine and omniscient.

What, then, is the magnetic pole that is to

Earth Growing Old

By Mrs. Pauline Alderman

Earth, trembling with old age,
Proclaims her sure decay.
Read it on Bible page,
And note it day by day—
How like a garment waxing old;
Soon God her drapery will fold.

We see her very soil,
Once fertile, rich, and strong,
Now weakened with the toll,
And thorns and thistles borne.
So heavily the curse does weigh,
As crime and sin mark her decay.

The blood of heroes slain
Has soiled her grassy sod,
And tears and groans and pain
Cry constantly to God;
And tho His mercy long is lent,
Yet never does old earth repent.

Come Thou whose right to reign
Has through the ages stood—
Come, and Thy children claim—
Take to Thyself the good.
Our yearning hearts are crying, Come—
Come and restore our Eden home.
Mount Vernon, Ohio.

hold the magnetized needle of faith true to the promises of God's Word? Nothing is so effectual in this as "the testimony of Jesus," "the spirit of prophecy."

The Cumulative Weight of Prophecy

If the Bible dealt simply in historical data and moral discourse, there might be some excuse for doubting its inspiration. But the characteristic of the Bible that places it upon an unquestionable basis of inspiration is its multitude of fulfilled prophecies. If one person only had outlined future events, and these events had been fulfilled in due order according to the specifications of the predictions made, even this would command respect; but when numerous men, widely separated from each other by time and distance, have foretold the same events, and their writings have been gathered together in one book and their predictions accurately fulfilled, then we have the cumulative weight of prophecy—the prophecies of various writers reaching their focal point in one and the same event.

"The testimony of Jesus," "the spirit of prophecy," being Heaven's own medium for proving God's Word true, and for proving the very existence of God, it is also able to undermine every error that sets itself against God's truth. And this is the paramount reason why the Bible rightly claims the attention and the respect of mankind, above all its rivals.

It is worth our while to note that the testimony of Jesus can not fail. He possesses "all power in heaven and in earth" to make it effectual. Therefore we may know, at the time appointed for its fulfilment, if a given prophecy is *not* "the testimony of Jesus." The very failure of the prophecy proves this.

To demonstrate the efficacy and the utility of fulfilled prophecy, in the plan of salvation, and as a mighty agency to convince men of the truthfulness of God's Word, I will say that it is a matter of authentic church history that with the fulfilment of a definite time prophecy upon the exact day and year set forth by inspiration, approximately one thousand infidels were convinced and converted to God.

John William Draper, in his famous work entitled "Intellectual Development of Europe," page 491, in discoursing upon the scathing criticism of all classes of literature, which followed as a natural result of the unchaining of thought in connection with the Reformation under Luther and his associates, pays glowing tribute to the Bible in these words: "Contradictions were pointed out, errors exposed, weakness detected, and new views offered of almost everything within the range of literature. From this burning ordeal one book alone came out unscathed. It was the Bible. It spontaneously vindicated for itself what Wyclif in the former times, and Luther more lately, had claimed for it. And not only did it hold its ground, but it truly became incalculably more powerful than ever it had been before."

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Good Principles Wherever Applicable

(From the "Word and Way")

WE easily say that God raised up David, Joseph, Daniel, Paul, to meet specific demands. What kind of men are needed now? Do we need some transient religious politician who can make good with a multiplicity of denominations? When Ahab married outside of his own denomination, his pastor, Elijah, had trouble. When Herod married his brother Philip's wife, John the Baptist, the preacher, confronted trouble and death. It is among the possibilities for a Baptist Church to become matrimonially mixed, if not matrimonially muddled.

We are not naming any one church. We are saying that a Baptist Church that is matrimonially mixed with Episcopalians, Presbyterians, Campbellionians, and so forth, presents a tasking, taxing problem to an honest Baptist pastor. The problem can be in a board of missions—a State board, a foreign board, a district board. Does God raise up men now—men who can speak the truth in love anywhere? Perhaps the leading man—leading in gifts, leading in general influence, leading in piety, leading in actual devotion to God—is in his family mixed matrimonially with other denominations; and the pastor, or the corresponding secretary, or the district missionary, or the foreign missionary, is intimidated when he wants to quote the whole commission or preach the whole Gospel. A Baptist missionary in China has a wife who is not a Baptist. It would be an immense help to our Baptist work throughout the world if we could quit forming matrimonial alliances that put us into embarrassing and compromising positions in relation to our Baptist faith and work.

Studies in Daniel

Great Persecuting Powers

Daniel 7, A.R.V.

WE come to a new division of the book of Daniel, quite different in character from that which we have passed over. The latter part of the book deals more directly with the people of God, and the relationship they sustain to the powers of earth. Rather, we may say, it deals with the great powers of earth, and the relationship which they sustain, the attitude which they take, regarding God and His people. We have had before us these powers of earth in the 2d chapter. There they were represented by the great metallic divisions of the image, simply as different dynasties, regardless of character. In the prophecies which begin with the 7th chapter of Daniel they are presented before us especially as regards character; the revelation of their attitude toward God and His laws and His people is set before us. By a great and magnificent image God revealed truth to the pagan king. By fierce and cruel beasts He reveals the same powers to His people. We will first learn —

The Answer of the Text

1. *What occurred to Daniel in the first year of Belshazzar?*

In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream and told the sum of the matters. Verse 1. Note 1.

2. *What did Daniel see in his vision?*

Daniel spake and said, I saw in my vision by night, and, behold, the four winds of heaven brake forth upon the great sea. And four great beasts came up from the sea, diverse one from another. Verses 2, 3. Note 2.

3. *What was the first beast like?*

The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon two feet as a man; and a man's heart was given to it. Verse 4. Note 3.

4. *Describe the second beast.*

And, behold, another beast, a second, like to a bear; and it was raised up on one side, and three ribs were in its mouth between its teeth: and they said thus unto it, Arise, devour much flesh. Verse 5. Note 4.

5. *What was the appearance of the third beast?*

After this I beheld, and, lo, another, like a leopard, which had upon its back four wings of a bird; the beast had also four heads; and dominion was given to it. Verse 6. Note 5.

6. *How does he describe the fourth beast?*

After this I saw in the night-visions, and, behold, a fourth beast, terrible and powerful, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with its feet: and it was diverse from all the beasts that were before it; and it had ten horns. Verse 7. Note 6.

7. *What change took place as he considered the fourth beast?*

I considered the horns, and, behold, there came up among them another horn, a little one, before which three of the first horns were plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things. Verse 8. Note 7.

8. *What great vision then appeared before him?*

I beheld till thrones were placed, and One that was ancient of days did sit: His raiment was white as snow, and the hair of His head like pure wool; His throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before Him: thousands of thousands ministered unto Him, and ten thousand times

ten thousand stood before Him: the judgment was set, and the books were opened. I beheld at that time because of the voice of the great words which the horn spake; I beheld even till the beast was slain, and its body destroyed, and it was given to be burned with fire. And as for the rest of the beasts, their dominion was taken away: yet their lives were prolonged for a season and a time. Verses 9-12. Note 8.

9. *What further heavenly scene was brought before him?*

I saw in the night-visions, and, behold, there came with the clouds of heaven One like unto a son of man, and He came even to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all the peoples, nations, and languages should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. Verses 13, 14. Note 9.

10. *How did the vision affect Daniel? What did he seek?*

As for me, Daniel, my spirit was grieved in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth concerning all this. So he told me, and made me know the interpretation of the things. Verses 15, 16. Note 10.

11. *What interpretation did the angel give of the vision?*

These great beasts, which are four, are four kings, that shall arise out of the earth. But the saints of the Most High shall receive the kingdom, and possess the kingdom forever, even forever and ever. Then I desired to know the truth concerning the fourth beast, which was diverse from all of them, exceeding terrible, whose teeth were of iron, and its nails of brass; which devoured, brake in pieces, and stamped the residue with its feet; and concerning the ten horns that were on its head, and the other horn which came up, and before which three fell, even that horn that had eyes, and a mouth that spake great things, whose look was more stout than its fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High, and the time came that the saints possessed the kingdom. Verses 17-22. Note 11.

12. *What did he especially say regarding the horns?*

Thus he said, The fourth beast shall be a fourth kingdom upon earth, which shall be diverse from all the kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And as for the ten horns, out of this kingdom shall ten kings arise. Verses 23, 24. Note 12.

13. *What did he say concerning the little horn?*

And another [horn] shall arise after them; and he shall be diverse from the former, and he shall put down three kings. And he shall speak words against the Most High, and shall wear out the saints of the Most High; and he shall think to change the times and the law; and they shall be given into his hand until a time and times and half a time. But the judgment shall be set, and they shall take away his dominion, to consume and to destroy it unto the end. Verses 24-26.

14. *To what glorious consummation did the vision carry him?*

And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Here is the end of the matter. As for me, Daniel, my thoughts much troubled me, and my countenance was changed in me: but I kept the matter in my heart. Verses 27, 28.

Note and Comment

1. **VISIONS AND DREAMS.**—See Num. 12:6; Isa. 46:9, 10. God was speaking through Daniel in His own appointed way.

THE FIRST YEAR OF BELSHAZZAR.—Babylon closed its history as one of the ruling dynasties of earth 538 B.C. Belshazzar reigned conjointly with Nabonidus, the last king of Babylon, during the last three years of Babylonian reign. The first year of Belshazzar was therefore 540 or 541 B.C. Babylon was yet in its glory. Nabonidus the king was erecting great temples to the gods, and doubtless was entrusting more or less of the active court duties of the kingdom to his degenerate son. Babylon was nearing its end, but before Babylon had passed away God gave to His anxious children a vision of the future.

2. **THE FOUR WINDS.**—Wind is a symbol of strife; as the natural earth and all movable objects upon it are affected by great winds, so God has used that figure to represent the changing, moving, passing kingdoms of earth. See Jeremiah 25, where the four winds blowing are represented as a great whirlwind, and bringing war and strife throughout all the earth. Jer. 25:32. **THE SEA — THE GREAT SEA.**—The sea is another striking figure, always restless, always in motion. Even so with the great ebb and flow of the nations of earth. Consequently God has represented the nations and peoples of earth as the great sea. In Isa. 8:7 the kingdom of Assyria is represented by the overflowing waters of the river Euphrates. In Rev. 17:15 the waters where the harlot sat represented "peoples, and multitudes, and nations, and tongues."

BEASTS.—Beasts represent nations. God takes the fierce, cruel beast to represent the fierce, sinful, wicked nation. So we read in the 17th verse, "These great beasts, which are four, are four kings [or kingdoms], that shall arise out of the earth." The word "kings" is used interchangeably with "kingdom," as we learn from the next verse, and also from the 23d verse: "The fourth beast shall be the fourth kingdom [or dynasty] upon earth." The import of the vision, therefore, is this,—that as Daniel looked out upon the great, shifting, changing sea of men, of peoples, of nations, he saw the constant strife which would sweep over them, and as the result of that strife there should four great empires, or dynasties, arise upon the earth. The reader will recall that Nebuchadnezzar, in his patriotic zeal and love for Babylon, declared, in the very image which he reared, his patriotic symbol for Babylon, that that nation would stand forever,—a golden kingdom all the way through. The Lord then revealed to Daniel that there should be four kingdoms represented by the four metals of the image. He reveals in this vision the character of those dynasties which should appear. The fitting symbol of character is the cruel, carnivorous, devouring beasts of the earth.

3. **A LION . . . EAGLE'S WINGS . . . THE WINGS PLUCKED.**—A fitting symbol for Babylon, the very symbol that the Lord has used through another prophet, one who told literally of the great power from the north that was about to sweep down upon Judea. Jeremiah lived right in the very time of the Babylonian captivity. Jer. 4:7: "A lion is gone up from his thicket, and a destroyer of nations." Verse 13: "Behold, he shall come up as clouds, and his chariots shall be as the whirlwind: his horses are swifter than eagles." The same figure is used concerning the Chaldeans, in Habakkuk, where they are called a "bitter and hasty nation," "terrible and dreadful." "They fly as an eagle that hasteth to devour." The lion with eagle's

wings fitly represented the strength of Nebuchadnezzar, and the rapidity of his conquests, as well as the soaring pride of his heart. But the prophet looks further: the wings were plucked. The glory of Babylon passed when Nebuchadnezzar's reign came to an end. From that time its condition was one of humiliation. No longer did its ruler possess the brave, bold heart of a lion; the timid heart of a man was given to it. The humiliation may possibly refer to Nebuchadnezzar himself, in the period of seven times that he was made to eat grass with the ox, and the standing on the feet as a man, when God gave him a heart to see that He, God, was ruling, Nebuchadnezzar was but a servant.

4. **A SECOND, LIKE TO A BEAR.**—The power which followed Babylon was Medo-Persia, represented by the ram in chapter 8, where it is specifically called Medo-Persia, and by a wolf in Jer. 5:6. The raising of itself up on one side may refer to the fact that the first dominant kingdom was Media, the side which came up first; and so Media is mentioned first. But after that came Persia. And the three ribs are taken to mean the three provinces of the great Babylonian empire that were especially ground down and persecuted by Medo-Persia,—Babylonia, Lydia, and Egypt. The very spirit which they aroused in Medo-Persia was to increase its appetite for dominion. They said to it, "Arise, devour much flesh."

5. **ANOTHER LIKE A LEOPARD.**—So the third power which should persecute or dominate the Jewish nation is called in Jer. 5:6: "A lion out of the forest shall slay them, a wolf of the evenings shall destroy them, a leopard shall watch against their cities." The leopard is noted for its craftiness, its subtlety, its catlike cruelty. It here represents the great power which followed Medo-Persia, or Grecia, symbolized by the he goat in Daniel 8, and there called Grecia. The four wings upon its back would naturally indicate its rapidity of conquest. This was especially marked in the career of Alexander the Great, the marvelously short time in which he swept over the whole of the known Asiatic world; and the four heads, the division of Alexander's dominion after he had passed away, as represented by the four horns of the goat in chapter 8, and also the four winds of heaven in chapter 11. Dominion was given to it; God would have us remember that He Himself controls the affairs of earth. It was He Himself who gave the kingdom and the dominion under the whole heaven to Nebuchadnezzar. This we have already learned in chapter 4, and this we are told also in Jer. 27:6, 7: "And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon, My servant. . . . And all the nations shall serve him, and his son, and his son's son, until the time of his own land come; and then many nations and great kings shall make him their bondman." That is, his kingdom should be divided; it was given to the Medes and Persians, and many of the little provinces which Babylon controlled became semi-independent. Medo-Persia became God's servant among the nations of earth; but when the divine purpose could use that power no longer, it was set aside, and dominion was given to Grecia. Fuller particulars will be given on chapter 8.

6. **A FOURTH BEAST.**—This fourth beast is literally indescribable. He has all the characteristics, cruel and voracious, of all the beasts before him, and other characteristics which the prophet endeavors to depict. He was terrible and powerful and strong, with great iron teeth, which he used in devouring; and what he could not devour, he broke in pieces, and stamped under his feet. He was diverse from all the beasts that were before him, and he had ten horns. All students of history are acquainted with the great empire which followed that of Grecia and its divisions; and that empire is Rome. Grecia was divided into various divisions after the

death of Alexander. For a period of about twenty years Alexander's generals warred for dominion. None of them assumed to call themselves kings until 306, but it was not until 301 B.C. that the kingdom was divided into just four parts, Seleucus holding Babylonia, in fact all the way from Palestine and the Mediterranean Sea to India on the east; Lysimachus a large part of Asia Minor and Thrace; Cassander, Macedon; and Ptolemy, Egypt. Of these divisions, the Seleucid division of the kingdom conquered Macedon and Asia Minor. The dominions of Cassander and Lysimachus passed to the descendants of Seleucus. Yet constant revolution went on in Macedon and Greece, until Rome stepped in and conquered this division of the kingdom, passed from there over to Syria and brought her into subjection, and thence conquered Egypt. The whole world itself fell under the dominion of the iron dynasty of Rome. The beast, when Daniel first saw it, does not seem to have had horns. He adds that as a last consideration, that it had ten horns. Between the years 351 and 476, there were ten divisions developed in the Roman Empire.

7. **I CONSIDERED THE HORNS.**—The vision meant much to Daniel. He was not so anxious to get away from it as some are from the instruction of God's Word. He wanted to know what it meant. So have all God's servants regarded His revelations. When Moses saw the bush burning and not consumed, he turned aside to see it. When Daniel saw that cruel beast before him, he considered him; and evidently as he considered, the ten horns sprang up, and he considered the horns; and even while he was considering, there came up among them another horn,—a little one, before which three of the horns were plucked up by the roots, and he saw in that horn another remarkable thing: it was not a blind, dead horn, or protuberance, upon the beast; it seemed to have a life and an intelligence which horns do not possess; in it were eyes like the eyes of a man, and a mouth speaking great things. These were marvelous things to the prophet. The ten horns, or ten kingdoms which arose in Rome, are as follows: the Alemanni, 351; the Franks, the same year; the Burgundians, 406; the Vandals and the Suevi, the same year; the Visigoths, 408; the Saxons, 449; the Lombards and Ostrogoths, 453; and the Heruli, 475 and 476. Of course there were other changes in these powers, and different developments in different years; but between these two dates, A.D. 351 and 476, there were developed in the Roman Empire ten different divisions, known as the ten divisions of Western Rome. The last one, as noted, arose in 476; so at that date there were just ten kingdoms existing. Three of those were to be plucked up by the little horn, or before its advancing power; and there were three of the ten kingdoms plucked up, the Heruli in Italy in 493, the Vandals in Africa in 533, and the Ostrogoths in Italy in 538 and a little later; but the great death-blow was struck in 538. Therefore, between the year 476, when the last kingdom was developed, and the year 493, when the first was plucked up, there were ten kingdoms existing in Western Rome—no more, and no less. And the power represented by the little horn must be appearing upon the stage of action during that very period. We wish the reader to note these specifications. We will refer to them a little later.

8. **UNTIL THE THRONES WERE PLACED.**—Daniel saw further. God does not give His children a view of the awful calamities, revolutions, changes, and fearful persecutions which will take place upon the earth, without giving them a view of His own kingdom which lies beyond. He does not reveal to them the imperfect judgments of the human, under which His own people go down to death through persecution and hardship, without revealing the fact that there is a just judgment which will right all things. And so Daniel beholds thrones placed in heaven. He

sees there sitting the Ancient of Days, God the Father, with raiment white as snow, indicating purity, His throne like fiery flames, and the wheels thereof burning fire, indicating the all-searching justice of God. He sees ministering before Him thousands of thousands, and ten thousand times ten thousand,—an innumerable company of angels, as set forth in Rev. 5:11. He sees a great judgment-seat, and the books opened in which are written all the deeds of all that ever lived upon this earth, who have wrought for or against God. We may learn from other scriptures, and will from Daniel 8 when we reach it, that the great judgment of God began its sittings in 1844, when the time of the closing of the work of our Lord Jesus Christ reached its beginning. Daniel saw at that time that little horn speaking great, blasphemous words. He saw it increasing in its assumptions, and beheld even until the beast was slain and its body destroyed and given to the burning flame. The end of this beast differed from those which had gone before. They had their dominion taken away, yet their lives were prolonged for a season and a time. They were merged, more or less, in the empire which followed; but when the power represented by this beast comes to an end, that is an end of all earthly kingdoms.

9. **THERE CAME WITH THE CLOUDS OF HEAVEN.**—Daniel looks beyond. He sees in the closing up of God's work One like the Son of Man coming to the Ancient of Days. He sees what Jesus Himself predicted in the Gospel. In His parable of the pounds in Luke 19, Jesus likened Himself to a certain nobleman that went into a far country to receive for himself a kingdom, and to return. When our Lord went away He assured His disciples that He was coming again, and coming to gather them home to an everlasting kingdom. When He went away He entered upon His priestly work at the right hand of the Father (Heb. 8:1), there to sit a Priest upon His Father's throne (Rev. 3:21). When that priesthood is finished, when the judgment itself ends, He receives from the Father the kingdom, and dominion, and glory. Then will He return to execute upon the wicked the judgment written, to gather His own children home to Himself. Then will be set up, not one of the kingdoms of the earth which will give place to another, but an everlasting kingdom, which shall not be destroyed. Such was the vision.

10. **MY SPIRIT WAS GRIEVED.**—The vision troubled Daniel. He did not know what it meant. He came near to one of the angels standing by, and asked him the truth of it, and he tells us that the angel made him know the interpretation. "Seek, and ye shall find," says our Lord; "knock, and it shall be opened." The psalmist declared that "the secret of the Lord is with them that fear Him," and to them will He make known His covenant. And so to Daniel was made known the interpretation of the dream.

11. **THESE GREAT BEASTS.**—There were four of them, and as we have before learned, the angel tells him that these represent four different kingdoms that shall arise out of the earth. But these are to be succeeded by an everlasting kingdom which the saints of the Most High shall receive when God's time comes and all the kingdoms of the earth have been tried and are found wanting. Then Daniel asked to know the truth of the fourth beast, and the angel told him that this fourth beast was the fourth kingdom which should arise upon the earth, and that the ten horns were ten divisions of that kingdom. Daniel still further looked, and he beheld that the little horn which arose among the ten made war even until the Ancient of Days came. It was a power which should exist even to the very end, until the saints of God possessed the kingdom.

12. The fourth beast, we have already learned, was the fourth kingdom, different from all the other kingdoms in its cruelty, in its tenacity, in its exercise of power, in its ex-



tent of dominion, in the way in which he trod down and broke in pieces all the other nations of the earth. To some of those nations it promised liberty from their neighbors and the wars in which they were engaged, but they found that the liberty which Rome gave them was the severest tyranny. The consideration of the little horn we will leave until our next study, but before we leave the chapter we wish the reader to note the following specifications concerning that little horn:

1. It arose among the ten horns (verse 8).
2. It was a little horn at first (verse 8).
3. In order that it might be established, three of the first horns are plucked up before it (verse 8).
4. It had eyes like the eyes of a man, indicating wisdom and foresight (verses 8, 20).
5. It had a mouth which uttered not the noise of a beast, but great boasting, such as could only be uttered by a being above a beast (verses 8, 11, 25).
6. It was a different power and character from those around it (verse 24).
7. It became strong, so that its look was more stout than its fellows (verse 20).
8. It made war upon the saints, or people, of God (verse 21).
9. It was to prevail against them until the Lord should come and take judgment to Himself (verses 21, 22).
10. It should presume, or think, to change the times and the law of God (verse 25).
11. It should continue for a time and times and half a time, or three and one half years (verse 25).
12. It would lose its temporary dominion as a horn (verse 26).
13. Its greatest words came in the very closing part of its career (verse 11).

Here are thirteen definite, specific characteristics given of the power symbolized by this little horn. In the very nature of the case, all the law of probabilities would be against these specifications applying to more than one power. It would be a practical impossibility to find two powers to which they all applied. Two or three might apply to several powers of earth, but only one power could be found to which they all applied. One specification declares that it is diverse. All these specifications will show us why and how it is diverse. We hope that our readers will study them, and be prepared to consider more fully in our next article that power or kingdom of earth to which these specifications apply.

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Keeping Her Troubles Together

A HARD-WORKING woman of ready help and abundant sympathy for the troubled, lately gave her recipe for cheerfulness:

"Why, it's no credit to me. It's only that I've got in the habit of having all my uncomfortable feelings at one time. Mornings, after my husband's started off, I do the breakfast dishes; and if there's anything worrying me, I just attend to it then. If I don't get it thought out then, it has to go over till the next day. You select a few minutes like that, in the early morning, when you're fresh, and do up your worries for the day, and you'll find it's the easiest thing in the world to keep cheerful the rest of the time and be ready to attend to other folks' troubles."—*Selected.*

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BE not in overmuch haste about forming friendships. The tendency of impetuous youth is to declare lasting affection for the first comrade that pleases the fancy. Better wait. Time tests. The friend who, after a probation period, appeals to your reason as well as your heart, is the one to grip to your life with all the strong cords of affection and service.—*The Sunday-School Gem.*

The Relation of Christ to the Sinaitic Law

By J. O. Corliss



THE topic introduced at the head of this article involves a far-reaching exploration, extending back to the foundation principles of reciprocity between heaven and earth. It can not well be denied that man's earliest cause for gratitude and service to an acknowledged Leader was the fact of having been created with infinite possibilities of greatness before him. Had man never forfeited his original prospect of eternally living in the closest relation with his Maker, no sacrifice for sin would have

tionship, and its enrapturing association, impressed upon the Saviour's heart, that the very thought of it doubtless buoyed Him up amid the excessive trials of His earthly life. This conception seems entirely defensible when one considers that as He approached the climax of His earthly passion, and prepared to meet the awful crisis in His redemptive work, His mind ran back to the ages of bliss enjoyed with the Father, and after committing His case to the consideration of Heaven, the Son of God entreated, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5.

Creatorship and Sovereignty

But what was the nature of this concerted honor so earnestly invoked? Divorce from Jehovah the elevated dignity attached to His name as Creator, and He is at once robbed of the glory which is and ever has been unqualifiedly conceded to Him. It is this attribute alone which has so elevated Him in human minds as to give prompt recognition of His claim to absolute sovereignty. This, indeed, is taught in the closing of that wonderful model prayer transmitted by the Saviour to His followers of every age, in the words, "For Thine is the kingdom, and the power, and the glory, forever." Matt. 6:13.

The question, then, becomes pertinent at this juncture, Did Christ share in the glory of being associated with God in the world's creation? Somebody evidently participated in that wonderful primeval action, since the inspired account of that event reveals that God said to some one, "Let *Us* make man in *Our* image, after *Our* likeness." To whom would such coöperation most likely be accorded? Certainly not to one inferior to the Son of God.

Who Is the Creator?

But happily we are not left to grope in darkness for the solution of this problem. The latest inspired information on this point plainly states that God made the worlds by, or through, His own Son, who was also appointed heir of them all. Heb. 1:2. True, we are told that the worlds were created by the *Word* of God (Ps. 33:6, 9); but we read again that this *Word*, which was in the beginning with God, and was Himself really God, is He by whom *all things* were made. John 1:1-3.

From this text we gather that in every case when God's will was to be made known to men, Christ has spoken in Jehovah's stead, and in this, as in creation, shared the glory of God's authority. This being true, it is a short step in faith to believe that the Son of God declared the will of His Father from Sinai, in delivering to Israel the law of Ten Commandments. That this was the persuasion of the martyr Stephen also, we may gather from the sermon which brought his violent death.

The occasion was when Stephen had been brought before the Jewish Sanhedrin to be tried for preaching that Christ was in very deed the Son of God. In his final attempt to open the eyes of those chieftains in Israel to Christ's exalted position, he called attention to a prophecy delivered by Moses, their honored guide in religious ethics, in which he had said that in time, God would raise up a Prophet for them like himself, to whom they would listen. He then emphasized the thought that this Prophet was none other than Christ, and that as far

The Pilgrimage of Abraham

He knew not the path where he wandered,
He knew not the journey before,
As the days of his pilgrimage lengthened,
And life to its eventide wore;
And oft by his tent on the desert
He dreamed of the way he had trod
Ere he sought for the beautiful city
Whose builder and maker is God.

Above were the stars for his compass,
Beneath him the Syrian sands,
And only a promise to lead him
Through dreary and desolate lands.
Who doubts that his faith must have wavered
As he wandered, with weariness shod,
In quest of the glorified city
Whose builder and maker is God?

He lay by his tent in the even,
And o'er him night's pageantry rolled,—
The stars in their crystalline orbits,
The moon down a highway of gold;
And ever he heard it, the whisper:
"Press onward o'er pathways untrod;
There 'waits you the wonderful city
Whose builder and maker is God."

He was broken, and aged, and weary;
He longed for the City of Rest;
And Doubt stood beside him to question,
"Is the way you have chosen the best?"
Yet still he pressed onward and forward
O'er sand of the desert, or clod,
Still seeking the peace of the city
Whose builder and maker is God.

One night the great stars in their spaces
Blazed o'er him, and glittered, and burned,
As he sank by the side of a brooklet,
And his soul for its heritage yearned.
"I am weary," he murmured; "no longer
May I on my pilgrimage plod;
Yet grant me one glimpse of the city
Whose builder and maker is God."

They found him at daybreak; the breezes
Above him a requiem sung;
One cloud and its shadow crept eastward,
And o'er him a censerment flung.
Yet he smiled, as a sleeper who dreameth
Of fields that the angels have trod,
And they knew he had looked on the city
Whose builder and maker is God.

— Alfred J. Waterhouse.

been needed, hence no suffering Christ would have hung on Calvary's cross.

But would this possible condition have canceled the existence of God's only-begotten Son? This could not possibly have been the case; because the Christ of God was superior to all such considerations, having been with the ever-living Father from the days of eternity. Micah 5:2, margin. Even before the mountains or water fountains of earth appeared, yea, likewise prior to the provision of clouds in the skies, the Prince of Heaven was with Jehovah "as one brought up with Him." The Father's delight was in His Son, and the Son rejoiced always in the presence of the Father. Prov. 8:22-30.

So vividly, indeed, was this early rela-

back as the days of Moses this same Christ was with the church in its wilderness wanderings, and was He who spoke to Moses in Mount Sinai, when the "lively oracles" were delivered for their benefit, and ours as well. Acts 7:37, 38.

Who Proclaimed the Law?

"No man hath seen God at any time." Even at Sinai Christ had the honor of declaring for the Father His righteous decrees; and the law there delivered, in every part was just as much the law of Christ as it was the law of God. Were the Son of God to come to earth, and attempt to abolish, or change in any respect, the law so majestically proclaimed as was that one, such an effort would be the stultification of His own moral soundness. In that case the Jews would have had some cause for their treatment of His claim to Messiahship.

But the Saviour gave no opportunity for a charge of disloyalty against Him. In the very first of His public utterances, in what might be termed His inaugural address, He made plain His attitude toward the law that He had so long before proclaimed from Sinai's heights. After declaring heavenly bliss upon the heads of His loyal supporters under all of life's vicissitudes, He proceeded at once to guard the sacredness of the law, and the importance of its observance, lest with the generous promise of so many blessings, some might expect their continued benefits without the obligation of any bond of duty resting upon them.

All those embraced in the promise of these heavenly joys were to be the "light of the world." To learn what this station among men would exact, one has but to study the meaning of the word "light" in its Scriptural sense. It is said of Christ, "In Him was life; and the life was the light of men." John 1:4. From this it is natural to conclude that the life of Christ tabernacled in the disciples, and acted in their daily walk, would constitute the light which their fellow men might follow, until that resplendent day when the King of Kings shall come in all His glory to welcome home His faithful saints.

But in thus transferring from Himself to them and us the responsibility of representing the God-life before men, the Saviour did not leave men to be a law to themselves, and thus permit them to create dissimilar standards of integrity. Their light was to shine for one purpose alone, and that was to let men view a uniform line of good works, in order that they might glorify the heavenly Father. Had the standard of right been left for men to erect, the world would have been confused by the multitude of theories advanced, and as at the present time, would have been inclined to repudiate moral responsibility.

But One Standard

Therefore there could be but one standard of right maintained, and this Jesus proceeded to elevate in the following terms: "Think not that I am come to destroy [Greek, "dissolve," or "overthrow"] the law, or the prophets; I am not come to destroy, but to fulfil." Matt. 5:17. Christ was proclaimed to be the true Light, by which all men might be led into the service of God. John 1:9. All who would come to God and be taught of Him must come through the mediation of Christ. John 6:45. To carry out His mission as the way to God (John 14:6), Christ could do no less than point that way through the law

of Jehovah, and thus maintain a single standard of righteousness before the world.

This must of necessity be so; for if as the Light of the world Christ came to fulfil the law, then when He ascended, and constituted His followers the "light of the world" as His representatives (Matt. 5:14), certainly their duty must be to fulfil the law as He did, in order to maintain the position assigned them. This requirement is intimated in the instruction given to the disciples in this connection, wherein He said, "For verily I say unto you, Till heaven and earth pass, one jot [the smallest letter] or one tittle [a horn, or corner, of a letter] shall in no wise pass from the law, till all be fulfilled." Verse 18.

The fulfilment of *all things* will not be met until the mystery of God, the Gospel of Christ (Eph. 3:3-6), has finished its work in the earth, and the saints of God are gathered home. Therefore the law of God, in every part, must hold its place throughout the established order of the Gospel. In view of this, the Saviour's admonition regarding the observance of the law should be borne in mind. It is this: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5:19. To follow in the way our blessed Saviour walked is safe. To do otherwise is to jeopardize the soul.

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On the Narrow Ledge

A COMPANY of hunters were eating their lunch up in the Scotch Highlands when one of them spied, on the face of a great precipice opposite, a sheep on a narrow ledge of rock. He pointed it out to the rest, and one of the guides explained that the sheep had been tempted by the sight of green grass to jump down to some ledge a foot or two from

the top of the cliff. Soon, having eaten all the grass there, and unable to get back, there was nothing else for it to do but scramble down to some lower ledge. It would finish what might be there, and would have to jump to some ledge yet lower.

"Now it has got to the last," said he, looking through the field-glass and seeing that below it was the steep cliff without a break for two hundred feet.

"What will happen to it now?" asked the others, eagerly. "O, now it will be lost! The eagles will see it and swoop down upon it, and, maddened with fright and hunger, it will leap over the cliff and be dashed to pieces on the rocks below."

Is it not just like that that a soul goes astray? A man is tempted to partake of the pleasures that are on the ledge just a little lower than the high table-land of moral life on which he has lived. Do some of you not know what it means? It is only a little way down, so you think, to that show of pleasure or seeming gain, attractive as the show of green grass was to the sheep. You expected to go right back, but it is easier to go down to the next ledge than it is to get back, and so down you go, like King Saul, and like the lost sheep. Time passes away, and your heart becomes harder and more indifferent than you had thought possible.

Do not despair, even tho you are on the last ledge. The Good Shepherd is hunting for you. He has left the ninety and nine in the wilderness, and has come out over the bleak mountains of sin seeking for you. If you will heed His voice, He will lift you again to the highlands of peace and joy.—
W. B. Gray.

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TAKE your duty, and be strong in it, as God will make you strong. The harder it is, the stronger in fact you will be.—
Horace Bushnell.

Our Bible Reading

The Second Advent; Christ Will Come Again

Proposition 1: Prophets have foretold Christ's second coming.

Proof: Our GOD SHALL COME. . . . He shall call to the heavens from above, and to the earth, that He may judge His people. Ps. 50:3, 4.

Enoch also . . . prophesied, . . . saying, Behold, the Lord cometh with ten thousands of His saints. Jude 14.

Proposition 2: When Christ was on earth, He spoke of His first advent and of His return to heaven.

Proof: I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father. John 16:28.

Proposition 3: He gave definite reason for His return to heaven.

Proof: In My Father's house are many mansions. . . . I go to prepare a place for you. John 14:2.

Proposition 4: He gave just as positive assurance of His second coming.

Proof: And if I go, . . . I WILL COME AGAIN, and receive you unto Myself; that where I am, there ye may be also. John 14:3.

Proposition 5: Paul believed Christ, and gave additional inspired assurance of His second coming.

Proof: Unto them that look for Him shall He appear the SECOND time without sin unto salvation. Heb. 9:28.

And to you who are troubled REST with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, . . . when He shall come to be glorified in His saints, and to be admired in all them that believe. 2 Thess. 1:7, 10.

Proposition 6: Christ encourages faithfulness and perseverance in view of His coming.

Proof: Behold, I come quickly: hold that fast which thou hast, that no man take thy crown. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out: and I will write upon him the name of My God, . . . and I will write upon him My new name. Rev. 3:11, 12.

Proposition 7: In view of full fruition of hope at the coming of Christ, the apostle gives admonition.

Proof: Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that SHALL COME WILL COME, and will not tarry. Heb. 10:35-37.

Proposition 8: In the meantime the child of God lives by faith.

Proof: Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But WE are not of them who draw back; . . . but of them that believe to the saving of the soul. Heb. 10:38, 39.

H. W. COTTRELL.



THE OUTLOOK

"Watchman,
what of
the night?"

Progress of the New Government in China

By Our Own Correspondent

IMMEDIATELY after the capture of Nanking by the rebels, and the re-taking of Hanyang by the imperials, an armistice of three days was declared, as the leaders on both sides appeared to be anxious to stop bloodshed and make overtures of peace. At the expiration of this period, all parties being willing, the armistice was extended for fifteen days, namely from December 9 to December 24, on the following conditions:

1. Shensi, Shansi, and Szechuen, being cut off from telegraphic communication, must therefore be left to their own devices, except that both sides agree not to send re-enforcements to their respective parties.
2. In all other quarters military operations are suspended.
3. Tang Shao-yi will meet General Li, the generalissimo, or his delegate, to discuss the situation.

General Li appointed Dr. Wu Ting Fang, of Shanghai, as his delegate to talk peace, and the revolution government refused to allow him to proceed to Hankow, claiming that Shanghai was a much more suitable place for the conference, and that it was the place of the imperials to send their delegate to the republican center, not for the rebels to send delegates to the imperials. On receiving this word, Tang Shao-yi, the official delegate of the government, was ordered to proceed at once to Shanghai, and he is expected here tomorrow, at which time the conference will immediately open. The municipal council of the British concession have offered the use of the town hall for holding the meetings, this being on neutral territory, but no definite arrangements will be made until Tang Shao-yi arrives. This conference between the plenipotentiaries of the Peking government and the revolutionary groups is of tremendous importance to China. Indeed, it is not too much to say that the fate of the empire may turn on the issue. The whole world will observe the proceedings and criticize the outcome with intense interest. Their excellencies Tang Shao-yi and Wu Ting Fang will either earn the applause of civilization or be condemned for having failed to rise to an opportunity for setting China firmly in the path of progress which is presented by this extraordinary collocation of circumstances. It is a great responsibility.

Alternatives of the outcome of these conferences primarily are peace or war, and the propositions involved invite examination. First may be considered what the situation probably will be if hostilities are resumed. At present the Yang-tse River approximates a

dividing line between territories controlled by the government and revolutionaries. Some localities north of the river have been in revolt, but a number of these have returned to imperial allegiance, being apparently satisfied with the concessions granted, and others show disposition to do the same. It seems



Sun Yat Sen, originator and leading promoter of the Chinese revolution. One of the leading Chinese merchants of the Pacific Coast says he is just the same as George Washington. reasonable to assume that if the war is continued the country will divide North against the South with the Yang-tse River as the general line of demarcation. As thus divided, the sections would have

nearly equal resources when all the conditions which apply are considered. The Peking government has the advantage of being recognized by foreign nations, a condition which will continue while it remains in possession of the capital and any considerable region surrounding it. It has almost all of the modern drilled army, and a great majority of the trained officers. It has better military equipment. Yuan Shi Kai should now have mobilized in the northern provinces over 50,000 regular troops. The government still controls the imperial railways of North China, the Peking-Hankow railway, and the Tien-Tsin-Pukou railway over the greater part. Thus it is able to concentrate troops at any given point along or north of the Yang-tse. Moreover, the imperial troops are accustomed to and equipped to endure a cold climate, and winter now has the northern part of the country in its grip.

On the other hand the new republican government has been firmly established south of the Yang-tse River, and apparently has the situation well in hand. The organizing of the various provinces is now practically completed, and there is no sign of weakness or division among them yet. Just how many trained troops they can control it is hard to say; but at least 10,000 are on their way north from Canton now, with the avowed intention of going to Peking. At Nanking the lowest estimate given is 30,000 troops, with likely another 30,000 between there and Wuching and at the latter place. Many of these are new recruits, however; and while they do not lack bravery, yet their short period of training, and the absence of good, strong officers and leaders, have caused their defeat many times during the struggles around Hankow.

These disadvantages are somewhat offset by the fact that the rebels control all the warships at present on the scene, numbering about a dozen; and most important of all, they have the sympathy and loyal support of a large majority of the populace, not only in China but all over the world. This has been manifested by the large contributions which they are daily receiving from wealthy Chinese in different parts of the world. And this question of financial support will have a weighty influence in deciding who will be the victors.

That both sides are hard pushed for funds is not denied, and the revolutionists are receiving large gifts all the time, while the government, deprived of all the ordinary customs receipts and taxes, and under tremendous expense, is just about to collapse. The empress dowager has opened her private purse, as has also Prince Ching; but after this is gone they do not know where they will turn. When Yuan Shi Kai undertook the guiding of the ship of State through these perilous waters, it was with the understanding that he would be pro-



Memorial service for the dead rebel soldiers at Nanking. General Ling Zan Sen, in command of the rebel forces, is shown under the X, with his cap off. It is too bad that such fine looking men have to think themselves under the necessity of the horrors of war.



Shanghai troops waiting at the station, en route to Nanking. The Commercial Press Volunteers are among them, the manager walking in front, marked by X. It is with this Press and these men that our correspondent used to be connected.



One of the exhibition buildings at Nanking, now used as the rebel headquarters

vided with plenty of funds to finance it. To this end the government has been negotiating with several of the foreign powers to secure a large loan. Negotiations were proceeding satisfactorily, and the money was in sight, when Dr. Wu Ting Fang took such active steps that he succeeded in stopping these loans. He said:

The foreign banks would be very foolish to make a loan at this time. The country is engaged in civil war, a large part of it is in the possession of the revolutionists, and the imperial government has no more right to mortgage it than I would have to place a mortgage on property belonging to some one else.

Besides that, the rich people proposing to make the loan should realize that it would not be worth what they will get out of it. The Chinese have no animosities against other nations now; but if the loan is made it is sure to lead to bad feeling, probably antiforeign feeling, and in the long run the countries loaning the money will lose much more than they would gain through the small interest on the loan.

I don't believe the foreign governments realize the situation, or they would prevent such a loan. I have communicated with the consuls, and hope the ministers at Peking will send my protest to their Foreign Offices. The foreign governments have not yet recognized the republican government of China; but if it is necessary, I will send a communication direct to the State Department at Washington in regard to this loan.

In addition to writing to the foreign consuls in Shanghai, giving them notice that if the loan is made, the republicans will assume no obligations to repay it, Dr. Wu Ting Fang communicated with officials of the banks said to be planning the loan and warned them that such a loan would be very hazardous.

So it seems that the promulgation of hostilities will perhaps result in a temporary and possibly a permanent division of the empire into two parts, and subject the country and people to the horrors and disasters which inevitably attend such internecine struggles. The calamities which would befall under these circumstances are obvious. These are some considerations which will weigh upon the

plenipotentiaries when they meet for discussion this week. It appears that the one point of serious divergence is whether the new government will follow the monarchical or the republican form. If the former is elected, an effort will be made to have the present dynasty retained, altho it may reign under a different name.

General Li himself favors a republic, but deprecates further bloodshed and suffering, and the dangers of promulgation of civil strife, and is willing to forego his personal desires to prevent any possible disruption of the common great country.

Therefore, he will concede to the wishes of a majority of Chinese if a limited constitutional monarchy should be preferred.

It can not be said, however, that the rebel leaders would stand by a decision of this kind. The fighting blood is up, and the cry heard on every side is, "On to Peking!" "Down with the Manchus!" The country is now under military rule; and no matter what the peace conference may decide, it is doubtful if the soldiers would lay down their arms as long as there is a Manchu in power in the capital. In fact they want to move the capital. Wuchang has been proposed, and also Nanking.



The empress dowager. She is a full-blooded Manchurian. Observe how different her features from the regular Chinese.

Revolutionist conventions have been held in both of these cities. In the former, the various delegates drew up articles of federation of the —

United States of China

These closely resemble the plan of the United States of America, but the power of the president is subject to limitations. These articles must be superseded, within six months, by a constitution.

At Nanking delegates from fourteen provinces met and elected Sun Yat Sen as president of the new republic. He has not arrived yet, but is expected in less than two weeks. It is announced that the object of the revolutionists in electing Dr. Sun at this time is to place the party in a position to ask recognition and stand before the world as a government. In this case, should the present peace negotiations fail, they assert that they will be in a position to ask recognition as belligerents, claiming that they have been recognized by the Peking government as such, have held negotiations, and that, the negotiations having failed, they are again going to war.

The most sensational occurrence since the granting of the constitution was on December 6, when the empress dowager issued an edict



Rapid fire gun operated by the rebels at Nanking

giving the prince regent permission to resign his office.

Hsu Shi Chang and Shi Hsu, a Chinese and a Manchu, were appointed guardians to the emperor during his minority. The edict provided that the premier and the cabinet would take up the matter of a substitute regency later. This is taken to mean that the question probably will be left to the parliament to decide.

While the edict takes the form of granting permission to resign, in response to a memorial requesting that he be permitted to do so, there is no doubt that the prince regent was forced out. It is learned that Yuan Shi Kai, supported by Prince Ching, has been endeavoring for many days to bring this about, by telling both the empress dowager and the regent that such action was absolutely necessary.

The government hoped that this practical abdication would cause a better feeling among the people, and increase the probability of a settlement, as it means that Yuan Shi Kai's plan to raise the baby emperor practically as a Chinese can be carried out.

The action did not, however, produce the desired effect. The populace rather view it as an indication of weakness, and instead of being satisfied, they are loudly clamoring for more abdications of the same class, and say the empress dowager must go, and all the Manchus, before they will be satisfied.

Thus at the opening of the peace conference the indications do not lean very strongly toward peace. And in the meantime, notwithstanding the truce, both sides are rushing troops to Hankow as fast as possible, and preparations are going on for another big battle if the conference is not successful. Yuan Shi Kai has even been accused of desiring the truce for this cause, so he could get more troops on to the scene of action. The new premier finds himself now literally between two fires. The Chinese dislike him, because



The ordinary Chinese method of punishing the lighter crimes. The "cangue" is worn for days or months, the criminal having to be fed, for he can not reach his head. His crime is described on the board through which his head projects.



Tower on the top of Tai Ping gate, partially destroyed by rebel shells



A Chinese woman chained for committing some offense

they believe he is trying to bolster up the Manchu throne. That, in fact, is all they hold against him, and otherwise they like him. On the other hand, the Manchus are distrustful of him because of his efforts to take some of their power away from them.

To-day is December 18, and there remain yet six days of the truce. What these days will bring forth, no one can prophesy; but we are all hoping and praying that the unexpected may happen — that peace may be declared, and a government quickly established according to the best interest of the people, that the way may be speedily opened for the free course of the Gospel of the kingdom, that the last warning message may be quickly given, and many souls from the land of Sinim be prepared to meet the soon coming Saviour in the clouds of heaven.

F. E. STAFFORD.

The Open Church

AN open church is declared in the little town of Los Gatos, California, and worse than all, a Baptist Church. That Baptist Church has a minister with a record. He is known in time past as an "insurgent," and one who has given his brethren more or less anxiety. On January 14 he induced his church to pass, by a practically unanimous vote, a resolution to the effect that "there ought not to be, and from henceforth there is not to be, any ritualistic barrier to membership in this church;" thus "making the basis of membership wholly spiritual, as we believe it ought to be." This is similar to the position taken by the First Christian Church of Berkeley, and yet it is independent of it. Mr. Whitaker, the pastor, declares, "I made the statement some five years ago before the Baptist ministers of San Francisco that open membership ought to come, and would come, before American Baptists," and that he has been strengthened in this belief by his recent trip to England, and contact with leading Baptists there; and to his surprise and pleasure he found that his own people had grown into the same conviction, and were ready to take the step. This is the resolution which was there passed, and which the pastor thinks is to spread throughout the Baptist denomination:

"The First Baptist Church of Los Gatos, California, with increased loyalty to the fundamentals of our denominational faith, to the heroic witness of our denominational history, and to the serious call of our present denominational opportunity, hereby records the conviction and the determination that there ought not to be, and from henceforth there is not to be, any ritualistic barrier to membership in this church. Believing the proper form of baptism to be immersion, and the proper subjects of baptism to be believers only, this church will so continue to teach, but we shall leave the observance or the non-observance of this, and every other ritualistic act, to the individual conscience, without anything that savors of coercion on our part, thus making our membership requirements entirely spiritual, as we believe they ought to be."

Now if that resolution expresses loyalty to the fundamentals of the Baptist denomination, we have not read Baptist history aright. If baptism itself is to be utterly set aside as this resolution does set it aside, then the inquiry may well be made, Of what use is the Baptist denomination at all? Of course the resolution says, "We will continue to teach that baptism is immersion;" but why continue to teach such a thing as that, if it is not considered essential? Continuing to teach that, and yet utterly

ignoring it in practice, will only stir up polemic strife for nothing. Nor have we ever heard that any coercion has ever been used in connection with Baptist membership. One is entirely free to join the Baptist Church and receive immersion, if he so desires, and he is entirely free to go to any other denomination, if he so desires. But if one joins the Baptist Church, he certainly ought to be so fully persuaded in his own mind, that he would be willing to receive the tenets of the denomination, and yield to the baptismal ordinance. In fact he ought not only to yield to it, but he ought fully to desire it. This resolution opens that Baptist Church to every man, woman, or child, without regard to creed.

Will Mr. Whitaker's prediction prove true, that it will be generally accepted by the Baptist denomination? There are some Baptist papers, like the *Word and Way*, which believe in the old landmarks. It so thoroughly believes them that it holds that the liberals and insurgents like Mr. Whitaker are about as worthless as can be, to Christianity. Some time ago it said:

What of the men who have left their pulpits to proclaim their discovery of some improvement on the old Gospel? There have been a good many of them, first and last. What has become of them? What monument have they left? Usually they have gone forth from the church with power, followed by a goodly congregation, and for a time have attracted the notice of the world; but what becomes of them and their churches, and the denatured gospel that they preach? No one knows. They themselves are sure only whence they came. They believe they are on the way to something, but they do not know what. Once a dog was thrown out



Rebels charging Purple Hill, Nanking

of the baggage-car onto the station platform; and the station master, failing to find a way-bill for him, asked, "Where is he going?" "I don't know where he is going," responded the trainman, "and he don't know, and there don't nobody know. He has chawed up his tag."

But this is a Baptist matter, and probably we ought to keep out of it. We mention it only to show the tendency and drift of present-day religion.

When Cardinal Farley returned to New York with his red hat recently, it is stated that half a million people turned out to greet him. We are sure that no one took the pains to count so as to be accurate in the matter, but it is an exuberant estimate that shows something of the enthusiasm that marked the return of the prelate who had received the highest honors of his church next to being made a pope. Protestantism, with a few rare exceptions, has ceased to protest against the doctrines and rule of the Papacy. What the domination of the Papacy means to the world has not been kept before the people as it was in former years, and this being the case, it is not surprising that the Roman Catholic Church is making most marvelous progress. We wish to keep the fact before our readers that the prophecies of the Bible plainly teach that the last great act in the drama of this world is the re-establishing of the Papacy in supreme control. According to these sure words of God all the world is to bow down in worshipful adoration before this power. The prophecies that show this were very recently studied in a series of articles in the columns of this paper. These aggressions of the Papacy are of more than passing interest, and they should be closely watched and studied.

The American Medical Association reports that 60,000 men in the army have been vaccinated for typhoid fever during the last three years; and in that time they have had but twelve cases of the fever, and no deaths.

The Interdenominational Council of Women for Christian and patriotic service is going to wage strong political influence against Mormonism. They declare that polygamy is admittedly flourishing in Utah, and that the church is drawing its converts chiefly from young women from all over the world. They declare, "New polygamous marriages have been entered into by young women and men twenty to thirty years old; and if polygamy should suddenly stop, enough young people have entered the church recently to keep the institution alive for the next fifty years;" and they also say what is probably true, that the Mormon Church never kept its promise made at the time when Utah was admitted to statehood. We quote again: "The Mormon Church is a big secret society which plays a part in American politics entirely opposed to American principles. It is a kingdom set up in our midst. It controls the business and politics of its members, and the political parties are afraid to interfere with it, because it votes as a whole, and to antagonize the Mormon Church is to lose control of the State and politics." And all these things are true. They are just as true, also, of the Roman Catholic Church, when the matter is a vital religious matter, and the Church Federation is doing its best to make it true of Protestant church matters, where these matters are connected with politics.

A Medieval Instrument Revived.—Years ago Maryland had a whipping-post for wife beaters, and it was abolished as brutal; but a despatch from there dated November 26 declares that it has been revived, and a throng gathered at the jail in Centerville, Maryland, to see the second punishment of the kind inflicted since the revival of the old law. The man punished acted as much the manly part as he could. He declared he deserved it, and he wanted his wife to see him punished. And the story tells us that she was given a chair in the jail yard, and grimly watched the proceedings. Six blows were all that were given him. It is a miserably brutal punishment; but if there is any class of criminals in the world that deserve it, it is that of the wife beater. We think, sometimes, that the old custom in a certain Scotch coast district is preferable. There the strong, muscular women came out and took the brutal husband and dipped him underneath the surf until he promised to be good, and repeated it with interest on failure. The story is that they cleaned out wife beating in that district effectually. And yet there are husbands who do not lay violent hands upon their wives, but who are crueler than those who do.

Senator Winfield Gaylord said recently that "we have had barbarities, and we have had feuds, and now we are having capitalism; but Socialism has appeared, and it is the next form that the body of society is to assume. Socialism is the next phase, and has been coming for some time." The Scriptures indicate the same thing. God will give man the privilege of using every device possible for the stability of the government of the world and the happiness of the people; and according to the divine prediction, on every one of them will be marked "Failure." The world will never know the peace that it longs for until it knows it by personal faith in the Lord Jesus Christ to the individual heart, and will never know the world peace until Christ shall come and reign over those who are His.



Chinese marines on guard duty at Nanking

The Spanish cabinet, of which Jose Canalejas was premier, resigned on January 14. The premier had refused to recommend a pardon for one of the leaders in the strikes of a few months ago, and such a spirit of revolt arose in the country in consequence that the king as well as his ministry was afraid of another outbreak of disorder and rioting. Canalejas said he recognized that he had made a political blunder in refusing to pardon the offender, and thought the wisest thing was to resign.

The value of steel cars over the old wooden car has been shown in every instance where they have met with accidents. The five steel cars in the Twentieth Century Express, running at an estimated speed of seventy miles an hour, ran off the track near Cleveland a short time ago, and no passenger was killed, and none were seriously hurt. The cars were not broken up, and being steel, they could not catch fire, as is so often the case with wooden cars when a whole train goes off the track.

Professor Carver, of Harvard, thinks that one great factor in the high cost of living is the lawyer. He is quoted as saying: "We have more lawyers than any other country in the world, civilized or uncivilized. This army of lawyers is comparable to the army of soldiers supported by European countries. It is certainly a great waste of human energy." But the New York World points out that many of them live on very little indeed, and work at many things instead of law.

The proposed memorial tower to be erected in San Francisco in connection with the Panama Pacific Exposition is to be 1,350 feet high. That will be 350 feet higher than the celebrated Eiffel Tower. It is proposed to make of this memorial tower the highest power wireless station in the world. It will be able to communicate with the Atlantic Coast, Alaska, Japan, and other distant points. The board of directors of the Exposition have endorsed its erection.

The shuttle-maker's disease, that has been taxing the skill of the physicians in certain sections of England, is coming to be regarded as being caused by the fine dust that is inhaled by the turners who make shuttles from certain wood brought from Africa. An analysis of the "smoke-like dust" that arises in certain stages of the manufacture shows that it contains a heart poison, causing a gradual slowing of the heart-beat.

Raymond Poincare has been chosen premier of France in the place of Mr. Caillaux, who resigned because of the difficulty with Germany over the Moroccan affair. Premier Poincare has made up his cabinet, and they have drawn up a declaration in which they insist that the Moroccan question must be settled without delay. They also say that they will exert themselves to make an early conclusion of the Franco-Spanish negotiations.

Influential business men of England, as well as members of Parliament, are opening an agitation against the British and Russian governments for demanding the resignation of Shuster in Persia. Meetings to protest against the encroachment on the integrity and independence of Persia are being planned.

California is becoming a great educational center. The University of California is second in size among American universities, and this year exceeds every other in the number of its freshmen. Instruction may be obtained in forty-two different languages, including nineteen different Indian tongues.

The exports of this country into South America during the year just closed were practically \$300,000,000, and the imports from there were still greater than the exports.

"A year of wide and great unrest" is what the New York World calls 1911. Will 1912 be better?

Patriarchs and Prophets Desire of Ages

The Acts of the Apostles

Great Controversy

THE great chain of light for the church to-day is lengthened and strengthened by the addition of the beautiful new book, "The Acts of the Apostles," by Mrs. E. G. White, of which more than three thousand copies have gone out during the past four weeks.

Of its mission, the publishers' preface to the book speaks as follows:

"To her wonderfully instructive volumes in this series, 'Patriarchs and Prophets,' 'The Desire of Ages,' and 'The Great Controversy,' the author has added 'The Acts of the Apostles,' a record of God's witnesses subsequent to the life of our Lord.

"By this Spirit-aided book a flood of light is thrown upon the apostolic church and its momentous meaning to us of this time. The church militant demands the church triumphant. Through all her warfare, her trials, her defeats, she has seen the vision of victory. Above all the discordant noises of earth, she has heard the ringing, cheering voice of her Captain. He who suffered for her children is choosing them to reign with Him. He who came in humiliation to die, the Suffering One, is coming again in glory, the Regnant One forever."

Truly, from the first chapter, "God's Purpose for His Church," to the closing, "The Church Triumphant," the light contained in the struggles and victories of the past is shed forth to those upon whom rests the work of carrying forward the Message of Truth to-day.

This is why ministers, Bible workers, teachers, church workers, and lay members, everywhere — all of whom are equally interested in the triumph of the Gospel — will deeply appreciate this new book. Its fifty-eight chapters are:

- | | |
|---------------------------------------|---------------------------------------|
| 1. God's Purpose for His Church | 30. Called to Reach a Higher Standard |
| 2. The Training of the Twelve | 31. The Message Heeded |
| 3. The Great Commission | 32. A Liberal Church |
| 4. Pentecost | 33. Laboring under Difficulties |
| 5. The Gift of the Spirit | 34. A Consecrated Ministry |
| 6. At the Temple Gate | 35. Salvation of the Jews |
| 7. A Warning Against Hypocrisy | 36. Apostasy in Galatia |
| 8. Before the Sanhedrim | 37. Paul's Last Journey to Jerusalem |
| 9. The Seven Deacons | 38. Paul a Prisoner |
| 10. The First Christian Martyr | 39. The Trial at Caesarea |
| 11. The Gospel in Samaria | 40. Paul Appeals to Caesar |
| 12. From Persecutor to Disciple | 41. "Almost Thou Persuadest Me" |
| 13. Days of Preparation | 42. The Voyage and Shipwreck |
| 14. A Seeker for Truth | 43. In Rome |
| 15. Delivered from Prison | 44. Caesar's Household |
| 16. The Gospel Message in Antioch | 45. Written from Rome |
| 17. Heralds of the Gospel | 46. At Liberty |
| 18. Preaching Among the Heathen | 47. The Final Arrest |
| 19. Jew and Gentile | 48. Paul Before Nero |
| 20. Exalting the Cross | 49. Paul's Last Letter |
| 21. In the Regions Beyond | 50. Condemned to Die |
| 22. Thessalonica | 51. A Faithful Under-Shepherd |
| 23. Berea and Athens | 52. Steadfast unto the End |
| 24. Corinth | 53. John the Beloved |
| 25. The Thessalonian Letters | 54. A Faithful Witness |
| 26. Apollos at Corinth | 55. Transformed by Grace |
| 27. Ephesus | 56. Patmos |
| 28. Days of Toil and Trial | 57. The Revelation |
| 29. A Message of Warning and Entreaty | 58. The Church Triumphant |

The book contains 630 pages, including Index to Scripture References and General Index. A special thin paper edition bound in red limp leather, uniform with the Testimonies in this binding, has been prepared, the price of which is \$2.00, post-paid. Another style of binding, durable cloth, may be secured at \$1.50, post-paid. At these prices, every family can avail themselves of the help of this beautiful new book.

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HOME AND FIRESIDE

The Care and Hygiene of the Skin

By Mary W. Paulson, M.D.

MUCH more importance should be attached to the skin than generally is. It covers the outside of the body as a protection to the tissues inside. In other words, it is the binding for our bodies, and it is more important that our bodies be well bound than it is that a book which we have in constant use be well bound.

Analysis of the Skin

The average individual has about seventeen square feet of skin. It is made up of several layers of epithelium, and is supplied with abundance of nerves and blood-vessels. The outside layer is horny, and is for the purpose principally of protection. Growing out from this horny layer we have finger nails and toe nails.

In the layers of the skin are sweat-glands, or pores, as they are commonly called. There are about twenty-five hundred of these to every square inch of skin, in some parts of the body, or about two and one half million to the whole area of skin. Each little gland has an opening on the outside of the skin, called the duct of the gland. These sweat-glands, with their ducts, may be spoken of as the lungs of the skin, and are a very important part of its anatomy.

On some parts of the skin we find hair growing in more or less abundance. This grows from the deeper layers of the skin. The skin also contains sebaceous or fat-glands, which are usually connected with the hairs of the skin and open into the same place on the skin where the hairs are found. We find these fat-glands also on the face and head, and other parts of the body where they are necessary.

If these fat-ducts become stopped up, as they do sometimes on the face, the dirt then adheres to the fat in the ducts and produces what we call blackheads; and blackheads mean that there is not a healthy condition of the skin, because the fat is not thrown off as it should be from the skin. This should not be allowed to continue, but an effort should be made to press them out and so give the duct an opening. The face should be washed occasionally with warm green soap solution, to remove grease and dirt which otherwise is not removed.

The skin is supplied with all these tissues for a purpose. It not only acts as a covering, but has other important functions. As a covering it protects the very soft and delicate tissues underneath. If one macerates the skin, or removes it by bruises or sores or burns, he can soon discover that there are delicate tissues underneath which when exposed give a great deal of pain. The skin acts as a protection to these many thousands of nerves which are beneath the skin.

The Sense of Touch

Another important function of the skin is the sense of touch. In the deeper layer, or the true skin, are nerve endings. In some parts of the body, such as the tips of the fingers, the palms of the hands, the lips, and the soles of the feet, we find these nerves of touch more abundant than in other parts.

Another important function of the skin

is that of the sweat-glands, which enable it to do excretory work. By means of the sweat-glands, water, which forms the greater part of the perspiration, is excreted, also some disease germs and poisonous matters.

Inasmuch as the skin is so well supplied with these sweat-glands all over the body, it is extremely necessary that it should be kept in such condition that its glands can functionate. Suppose that the ducts of these glands should be stopped up by substances on the skin, which does occur if the skin is not frequently bathed; then a very important function of the skin is interfered with, and necessarily more work must be done by other excretory organs of the body than they normally should do. Many people suffer from obstructed elimination of the skin; and as a result the lungs and kidneys are over-worked, because they must do some of the work which the skin fails to do. History

The Old-Time Faith

The old-time faith was a right good faith,
And the old-time faith's still best
For the hearts that love what the Bible
saith
Of the wonderful waters of rest,
And it taught us this, which is best of all:
No clouds arise and no shadows fall
Too dark for the sun to pierce above
If the heart looks up through the tears of
love.

The old-time faith was a simple thing,
And it wore well day by day;
And we knew by it that to sing and sing,
And we knew by it that to pray and pray,
Would not count much if we could not show
Our faith by works, or high or low;
And he's best served who service gives
To help some life that round him lives.

The old-time faith — ah, it knew its place,
And it's just as good right now
As it ever was for the hearts of grace
That it satisfied somehow;
That it taught to trust in an equal love
And a justice firm as the dome above,
And a patient, homespun sort of sense
That for every tear there was recompense.

O, the old-time faith! When the clouds to-
day
Seem darker clouds than aye,
It won't be long till they blow away
And the sunshine floods the sky.
When the storms beat round and the thun-
der roars,
For every drop that the rain-cloud pours
A rose will bloom and a blade will thrust
Its green delight through the wayside dust!
— Anonymous.

tells us of a child in Europe who, to represent a goddess, was covered with gold-leaf. This child died in a few hours, because the excretory functions of the skin were entirely cut off by the gold-leaf.

Regulator of Temperature

The skin is also an important agent in regulating the body temperature. This is done by means of the numerous blood-vessels in the deeper layers of the skin. In cases of fever the skin is hot, particularly if these blood-vessels contain a large amount of blood; and by sponging the body, we reduce the temperature, because we help to furnish evaporation from the hot, blood-filled skin. There is taking place all the time from our skin a certain unobserved evaporation, which is dependent upon a free circulation of blood in the skin. In pale skins this does not occur so well, because in such cases the blood-vessels of the skin are contracted; and

as a result we have the internal organs, such as the liver, lungs, and stomach, engorged with blood, and so these organs become congested, producing disease.

The nerves in the skin also affect greatly the circulation in the body. Through the skin, by the application of hot or cold or other stimulants to the nerves, we can regulate the internal temperature of the body. In fact the functions of all the organs of the body are influenced to a greater or less degree by the skin. This enables one to use the skin as a medium for treating diseased conditions of such organs as the liver, the lungs, the stomach, and the kidneys.

From the above we can see that the care of the skin is extremely important as a means of maintaining the health of the body. Exercise is very essential to the health of the skin. By means of exercise, the circulation is increased in the skin, and the sweat-glands do better work. Indeed, the action of the sweat-glands is greatly dependent upon exercise. The Lord told Adam, "In the sweat of thy face shalt thou eat bread," because He knew it was good for him.

Importance of Perspiring

Many people do not exercise until they sweat. Here they make a great mistake. The natural sweat which comes from exercise is very much more valuable than that which comes from simply taking a hot sweat-bath, because in exercise more poisons are eliminated than are eliminated in a sweat-bath. The sweat-bath can not take the place of exercise. We are instructed to work out our own salvation; and we can not relegate the work we should do, to the sweat-bath.

Another important duty which we owe to our skin is bathing. Some sort of bath should be taken every day. As a means of stimulating better circulation in the skin, the cold friction to the skin is very valuable. This can be given by means of a rough mitt dipped in cold water and quickly rubbed over the skin. Some people can endure a short cold plunge. However, there are many who can not react well, and such people should only use the cold friction. Both accomplish the purpose, altho the plunge is more vigorous. Do not take prolonged cold baths, as they do not increase the blood supply of the skin, but rather decrease it.

A warm bath is necessary to keep the skin clean. Even this should be followed by a short cool application to the skin, as the warm dilates the blood-vessels and does not stimulate their contraction. In connection with this warm bath, soap-suds should be used, so as to emulsify the fat which adheres to the skin.

Some people have a softer and more sensitive skin than others. Such people should give their skin greater care, particularly in the use of the cold sponge-bath. Also the air-bath to the entire body is valuable.

Diseases of the skin are often produced by soaps. Castile soap and vegetable soaps are not irritating to the skin. If the skin of the hands becomes diseased, as in eczema, make a change in the soap you are using. Some soaps which are highly perfumed are irritating, as is also ordinary laundry soap oftentimes.

Woolen underwear next to the skin may

be an irritant. We find that the delicate skin of babies is often affected in this way, so that a rash appears all over the body. In such cases either linen or silk or even lisle thread underwear should be used next to the skin.

Some skins become very dry and scaly, which interferes greatly with the elimination. Frequently in this condition the other eliminative organs need to be stimulated. Either there is constipation, or else the kidneys are not doing proper work. Often these skins are of a sallow, muddy appearance, accompanied by a coated tongue. The diet should be regulated, more fresh foods, such as fresh vegetables and fresh fruits, should be used. The skin should be rubbed with salt every other day until it is in better condition. This salt should be moistened a little before applying it, that it may not be too harsh. The use of the sweat-bath in such cases is also very valuable, followed by a cold sponge to the skin. Exercise daily in the fresh air is extremely important in the cure of such conditions.

If your brain is not clear, or in other words is muddy, please notice if your skin also is not muddy. This means that you need to look after your elimination, of both the skin and other organs.

One often gets an itching of the skin, particularly in the winter-time. This may be due to living in rooms where the air is too dry. Moisture should be added by putting a pan of water on the stove or on the hot coil, so that there is an evaporation in the air constantly. Oftentimes the cause is acidity in the blood, and the diet needs to be changed. The use of very hot or very cold many times aggravates this itching. A bath at body temperature is more agreeable in such instances.

Free Sample of E-Z Washing Tablets

Mrs. J. Valentine, Salem, Oregon, writes:

"One lady to whom I sold a quarter's worth of your Washing Tablets came a few days later and took \$1.50 worth. Said she never saw anything like it." You will say the same if you try it. Send your name and address on a postal and receive a free sample. Address Alfred Mallett, 721 H St., Sacramento, California.

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At a sacrifice. New two-story house. All modern conveniences, cement basement, 72 feet front, corner lot, steel lawn fence, variety of fruit and berries. Terms reasonable. Write if interested. W. S. Reese, 331 E. Lodi Avenue, Lodi, California.

"Benkelman, Neb., Oct. 15, 1911.

"C. W. Dayton,

"Dear Sir:—

"I used to buy honey from you years ago, and it is the best I can get. Find check enclosed for one can of the light and one can of the dark.

"Yours truly, C. Jensen."

Mr. Jensen (S.D.A.) began buying honey of me about fifteen years ago, and bought every year until I told him to buy it nearer home on account of the freight.

Samples and prices free.

If we begin our meals with dark honey and end them with the light colored, no olive or other cooking oil will be needed, and a digestion will be built up that will stand aside for nothing except grease. Eat four mouthfuls of other foods by themselves, and then one mouthful of honey by itself.

C. W. Dayton, Chatsworth, California.

The Washington - Lincoln Number

A touching scene from the home life of Washington



The Message of the February "Signs"

Washington and Religious Liberty, by M. C. Wilcox, is an article of historical and practical interest. It gives George Washington's attitude toward those who in his day observed the seventh-day Sabbath. His letter to Ephrata community of seventh-day Christians is given, and it well supports the practically universal belief in the greatness of Washington. It may be said to be George Washington's "declaration of religious liberty."

Lincoln and Liberty, by A. O. Tait. Another great man, and the principles that go for genuine greatness. Let us remember, with the man, the principles for which he stood.

The Witness of the Stars, by Frank S. Weston. Not following the beaten path. Startlingly new facts and reasonings. Commended to our readers.

Death Abolished by Life, by J. O. Corliss. The closing article of this series from the pen of Mr. Corliss. It is worth your time.

How to Keep from Falling, by George B. Starr. A good practical article on how to sustain one's Christian experience.

The Redemption of the Earth, by William Covert. God's plan for our world. Worthy of your study. The main principles briefly outlined.

The Second Coming of Christ, Bringing Life and Immortality, by George W. Rine. The second of this series. Commended to the most careful attention of our readers.

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The Magazine with the Message

SIGNS OF THE TIMES

PUBLISHED WEEKLY

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MOUNTAIN VIEW, CAL., FEBRUARY 6, 1912

Our authority is the Bible, the Holy Scriptures of the Old and New Testaments. When the Common ("King James" or "Authorized") Version or the American Standard Revised Version is used, the version will not generally be designated in reference. Any Bible quotation in this paper, therefore, differing from the Common Version, unless otherwise indicated, will be almost invariably from the American Standard edition of the Revised Bible, copyright 1910, by Thomas Nelson & Sons.

For further particulars, subscription rates, etc., see page 15.

Contained in This Issue

Question Corner	PAGE
3655—The First Step Downward; 3656—The Ark and the Temple; 3657—From One Sabbath to Another, Isa. 66:23; 3658—Character and Phrenology; 3659—Circumcision of Timothy; 3660—A Set Time; 3661—Time of Trouble; 3662—Location of This Earth	2
Our Bible Band	2
General	
Go Work To-Day in My Vineyard	3
The Testimony of Jesus	4
Good Principles Wherever Applicable	5
Studies in Daniel—Great Persecuting Powers	6
The Relation of Christ to the Sinaitic Law	8
On the Narrow Ledge	9
Our Bible Reading	
The Second Advent; Christ Will Come Again	9
The Outlook	
Progress of the New Government in China	10
The Open Church	12
Notes	12, 13, 16
Home and Fireside	
The Care and Hygiene of the Skin	14
Poetry	
Earth Growing Old	5
The Pilgrimage of Abraham	8
The Old-Time Faith	14

"It is time to seek Jehovah, till He come and rain righteousness upon you." It is time now.

It is a blessed vision of faith, when we are greatly blessed of God, which sees larger visions of bliss, greater reaches of blessing, greater towers of strength, than we now enjoy.

Unity in God's work is only attained by unity in Him; and unity in Him is multiplied strength. One with God shall chase a thousand, but two with God shall put ten thousand to flight.

Testing in adversity is often easier to bear than testing in prosperity. The first drives us nearer to God; the latter leads us to depend upon ourselves. But God is as needful to us in prosperity as in adversity.

The Medical Missionary and Benevolent Association of California held a meeting preliminary to their annual meeting January 24 at Sanitarium, St. Helena, Cal. The Board of Directors, a number of which were elected at this meeting, now stands as follows: H. W. Cottrell, G. A. Irwin, E. W. Alsberge, E. F. Stow (holdovers), George Thomason, M.D., L. M. Bowen, C. L. Taylor, H. McDowell, W. C. White, R. Rose (new elected members), constituting now a board of ten. At our last information the board had not organized.

The Pacific Press Publishing Association held its annual meeting on January 22. It was the eighth annual meeting of the reorganized association, and would have been the thirty-sixth annual meeting of the organization that was first formed, and that was superseded by the present organization that was formed to meet the growing demands of our work. The reports rendered by the officers of our association showed that the last was the most prosperous year of our existence. The growth of our publishing work during the last ten years particularly has been most remarkable. Our denomination as a whole is now selling about \$1,600,000 worth of literature in a year, and we are selling about one fourth of that amount from this house. The report of the organization will be given later.

Russia makes curious discriminations. She places Seventh-day Adventists under the ban because confessedly they are of a high moral character, but do not agree with the "Orthodox" faith, and Jews because they are superior mentally and financially. It would naturally seem that she would welcome both classes to her empire.

It is not position in God's work which tells for advancement, but character, faith, and coöperation with the divine. A leading position in an organization designed for moral and religious purposes, if he who occupies that position be dominated by selfishness or any other attribute of evil, makes for defeat instead of victory. God may work, but He does it in spite of him who occupies the leading position.

The World Drift.—A few years ago, when Mr. Bryan came from his world trip, he suggested that the country ought to own its own railways. Government ownership of railways was suggested in a speech that he made on landing in New York, if we remember rightly, but it evidently had a tremendous influence in killing Mr. Bryan for the next campaign for presidency. The idea was denounced as Socialistic; but since that time the trend has been growing so that any utterance that Mr. Bryan might then have made is far behind the times. The drift the world over is toward the government ownership of public utilities. Thirty-eight cities in Germany, for instance, including Berlin and Frankfurt, own municipal street railways. Large cities in India own their municipal electric plants; Tokyo, Japan, is taking over its street railways; and Osaka, in the same empire, has controlled its railways for years. Russia owns and operates its steam railways, and many of the largest towns in that empire own their street railway, electric, and gas plants. South Africa owns its steam railways, and its cities their public utilities largely. In Australia, all steam railways are owned by the various divisions of the Australasian commonwealth, and the cities generally own their public utility plants. Germany, Norway, Sweden, France, Austria, Italy, Switzerland, Great Britain are all falling into line. Canada operates 2,000 miles of steam railroad; and in the United States all the cities of over 300,000 population, except San Francisco, own and operate their own water supply. Postmaster-General Hitchcock advises Government ownership of telegraph-lines. These things show the drift of the world toward Socialism governmentally, and the Initiative, the Referendum, and the Recall are all along the same line.

Why a Loss in Postal Business

THE New York World, referring to the claim of the Postmaster-General that the Government loses over seven cents a pound on second-class mail-matter sent to the Pacific Coast, and \$50,000,000 a year on all such matter, pertinently asks:

If the Government loses on the exceptional long haul, what does it gain on the common short haul? And if it loses also on the common short haul at a cent a pound, why does it lose?

The great bulk of second-class matter is carried over comparatively short distances. Within these distances the express companies do the business at much less than a cent a pound and make money. Over the same average distance the railroads will carry passengers and provide them with cushioned seats and room to walk around at a less charge per pound than second-class matter is said to be costing the Government.

What is the trouble? Simply that the Government has driven away the profitable part of the second-class mail business, and now deals with the unprofitable part, as if it were the possible as well as the actual whole. It is the way governments usually do business.

The great crisis that lies before is seen by people of every class and character, even tho they do not know the outcome. For instance, in the "London Letter" in the Western Watchman of October 12, 1911, the writer says: "The extraordinary unanimity with which Europe may be said to be going mad can not but fail to convince us that we are daily drawing nearer to that crisis in the history of Christendom when so-called modern progress and false education will wage their last des-

perate fight against faith and spirituality. Martial law in Vienna and in Spain, Socialist congresses in Germany, strikes in Britain and Ireland, murder in Russia, and the insolent triumph of atheists, Freemasons, and Jews of France and Italy, have brought our boasted civilization to a pretty pass." But, after all, it would be well for this writer to inquire whether these conditions which so appal him are not the result of the dominance of the Roman Catholic religion for centuries.

Cures and Cures.—One of the strong evidences that Christian Scientists present for the divine credentials of Christian Science is that it cures disease; but regarding this we wish kindly, but firmly, to protest. The mere healing of disease is no evidence of divinity or Christianity. In the first place, there are a great many—the vast majority—of diseases that are mental. There are many mental maladies which have no real basis in organic physical ailments, and this class of diseases are helped by anything that will turn the mind of the individual away from self and symptoms, and give them hope in something which will cure them of an imaginary malady. The effect of mind upon the body is wonderful, without question, even over organic disease. We would not doubt that there has been healing of organic disease by Christian Science practitioners. This has been true with healers in modern Spiritualism. It has been true of hypnotic healers, magnetic healers, faith healers of various sorts and kinds who did not believe in the great truths of Christianity. The faith has centered in some human being, or in some IT. Because of this, it has had a beneficial physical effect, tho sometimes it has enslaved the soul. It is likewise true of very many of the quack nostrums and patent medicines by which millions upon millions are gulled every year. No one can believe that all these testimonials are manufactured, or insincere. Then why should we take the healing of disease, or of supposed malady of any kind, as an evidence that any particular system, or teaching, is divine? There is something that is beyond this, and that is the transformation of character, the harmony of character with God's Word, the full and complete acceptance of Christ Jesus the Lord as the Saviour of men from sin to righteousness. The real test of truth is God's Word, and the real test of truth in the individual heart is a heart that is in perfect harmony with that Word. This can not be emphasized too strongly.

It is considered by some courts in Saxony an assumption of authority which does not belong to the pope when he decrees, as he did last October 9, the following: "Therefore we ordain and decree that every private person, whether of civil or religious standing, who brings any cleric whatever before a civil court and compels him to appear there publicly, either in a criminal or civil matter, without permission of the church authorities, shall be by his act excommunicated." We can not see, if a priest or clerk is a criminal, why he should be treated in any other way than any other person. He should, if he be a true disciple of the Master, find satisfaction in knowing that he was not only treated as was his divine Master, but was also fulfilling the prophecy which that Master gave, that they shall bring you before tribunals.

We continue to receive from time to time clippings headed, "A letter written by Christ," and said to be signed by the angel Gabriel, ninety-nine years after the birth of our Lord, and deposited by the angel under a stone at the foot of the cross. Blessings are pronounced on those who publish it; curses upon those who refuse. It is a conglomerate of truth and error, without any authority, out of harmony with Christ wholly in spirit, and in teaching largely so. Our Lord does not so deal with His children.

The secular press is not very accurate in its Biblical history. A prominent sheet before us contains an editorial on "Moses, the True Leader of Labor," who "organized and led the workers from the brick-yards of King Herod out into the Promised Land." It was Pharaoh, not Herod, who lived nearly fifteen centuries later; and Pharaoh was king of Egypt, while the Herods were kings in Syria.